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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

THE TWO WALKS.

A village teacher in Germany was once in structing his scholars concerning the difference betw en a good and bad conscience, and the nature of the still small voice of the heart.

When he had done speaking, he said to the children, 'Which of you can tell me a story to illustrate the truths I have been teaching?'

One of the boys rose up and said, 'I could tell a story which seems to me to show how a good conscience and a bad one differ; but I do not think I could tell it well.'

'Tell it simply and truly,' said the teacher, 'and it will be well told. When we have heard it, I shall be able to judge whether it is to the purpose.'

'My story,' said the boy, 'is about two walks which I took at different times.'

'When the enemy's troops passed through our village, two years ago, they forced my father to take his horse and go with them. They wanted him as a guide. It grew late, and my father did not return. The next town was not far off, and my mother sent me in search of our dear parent. She wept when she bid me go, and my sisters wept around her, for they thought I too might be kept. Yet it was necessary that we should learn what had become of him, and there was none else to go but me.

I went with a heavy heart; but it was worse when I came back; for I had not found my father. It was a dark night in the fall season. The wind roared and howled in the oaks and in the fir trees, and between the rocks; and between the blasts I could hear the screech-owl and the raven making cries more dismal than the wind. My mind was full of the thought that we had lost my poor father, and with that of my mother's grief at seeing me come back alone. I was never before afraid of the darkness; but then it seemed terrible to me; I used to love to be alone, but then, I longed for company, and would have been glad to have even a dog at my side to speak to. The rattling of the branches and the rustling of the leaves startled me, and I often thought I heard voices in the wind. I did not think of it then, but it seems to me now that the troubled mind of the wicked must be like my feelings when I walked back from J—— in the dark without my father.'

'Children,' said the teacher, 'would you like to walk in a night so dark and stormy, without hope to find your father, and fearful even of the wind?'

'Oh, no,' said they, and shuddered.—'Then remember,' said the teacher, 'that ONE is your Father, in heaven; and that the wicked are without God in the world, groping like blind, and afraid where no fear is.'

The boy then began again, and told the rest of his story;—

'My other walk was on the same road: but it was not long after my father had come back to us, and we were living in peace and happiness. My sister was with me, and we were bringing from the town some little presents with which we meant to surprise our mother the next morning, on her birthday. It was late this time, too, when we reached home; but it was a fine warm evening in May, and every thing was quiet and still, except the brook by the pathside, and the nightingales singing in the thickets. We walked on, hand in hand, listening to their sweet, music and the soft murmer of the water, and were too full of delight to be able to tell all we felt. Our father came to meet us, and we clung around him, and I told him of my former dreary walk. Then he blessed us, and we called him our own dear father, and felt that it was even pleasanter to have him with us than to enjoy the beauty of the evening. Such, I suppose, is the joy of a good conscience.'

The teacher looked at his children, and they at him—'Blessed is the man,' said he, 'whose delight is in the law of the Lord! blessed is the man whose sin is forgiven, his unrighteousness covered! God is with him, to be merciful to him, and bless him.'—*Altered from Krummacher, in the Children's Magazine.*

AN OLD CONFESSION OF FAITH.

'Where was your religion before Luther?' is a standrng interrogatory fabricated for the double purpose of sustaining the pretensions of the Papacy to Universal Catholicism, and to tantalize unlettered Protestants, by assuring them that their religion is of a very modern origin. The question, however, can be triumphantly answered. But without attempting it at present, we shall merely adduce the Confession of Faith which was adopted by the much persecuted Waldenses more than 400 years before Luther. —*Charleston Obs.*

'There are several confessions of the faith of these Christians of the valleys, some of them bearing a very early date, still extant. Sir Samuel Morland has fixed the date of the earliest in the year 1120; it is as follows.

1. We believe and firmly maintain all that is contained in the twelve articles of the symbol, commonly called the Apostles' Creed, and we regard as heretical whatever is inconsistent with the said twelve articles. 2. We believe that there is one God, Father, Son, and Spirit. 3. We acknowledge for canonical Scriptures, the books of the Holy Bible. [The books enumerated correspond exactly with our received canon, the Apocrypha is excluded.] 4. The books above mentioned teach us, that there is one God Almighty, unbounded in wisdom and infinite in goodness, and who in his goodness has made all things. For he created Adam after his own image and likeness. But, through the enmity of the devil and his own disobedience, Adam fell, sin entered into the world, and we became transgressors in and by Adam. 5. That Christ had been promised to the fathers who received the law, to the end that knowing their sin by the law, and their unrighteousness and insufficiency, they might desire the coming of Christ to make satisfaction for their sin, and to accomplish the law by himself. 6. That at the time appointed by the Father, Christ was born: a time when iniquity every where abounded, to make it manifest that it was not for the sake of any good in ourselves, for we were all sinners, but that he who is true might display his grace and mercy towards us. 7. That Christ is our life, and truth, and peace, and righteousness, our shepherd and advocate, our sacrifice and peace, who died for the satisfaction of all who should believe, and rose again for our justification. 8. And we also firmly believe, that there is no other mediator or advocate with God the Father, but Jesus Christ. And as to the Virgin Mary, she was holy, humble, and full of grace. And this we also believe concerning all other saints, namely, that they are waiting in heaven for the resurrection of their bodies at the day of Judgment. 9. We also believe that after this life there are two places, one for those that are saved, the other for the damned, which two we call paradise and hell, wholly denying that imaginary purgatory of anti-christ, invented in opposition to the truth. 10. Moreover we have ever regarded all the inventions of men in the affairs of religion as an unspeakable abomination before God; such as the festival days and vigils of saints, and what is called holy water, the abstaining from flesh on certain days, and such like things, but above all, the masses. 11. We hold in abhorrence all human inventions which produce distress, [probably meaning penances,] and are prejudicial to the liberty of mind. 12. We consider the sacraments as signs of holy things, or as the visible emblems of invisible blessings. We regard it as proper and even necessary that believers use these symbols and forms when it can be done. Notwithstanding which, we maintain that believers may be saved without these signs, when they have neither place nor opportunity of observing them. 13. We acknowledge no sacrament as of divine appoinment, but baptism and the Lord's supper. 14. We honor the secular powers with subjection, obedience, promptitude, and payment.

Several subsequent confessions of the Waldenses are of similar tenor, recognizing all the fundamental doctrines of the Reformatiou; but some parts of them are more pointedly directed against the errors of the Romish church, such as the restricting of the use of the Scriptures to the clergy, the celibacy of the clergy, the infallibility of the pope, &c. The Waldenses seem at all times to have laid particular stress upon the point of the church of Rome being the anti-christ, the harlot of Babylon, the man of sin, the son of perdition, spoken of in the New Testament prophecies; and they insisted strenuously upon the necessity of separation from her communion, though they nevertheless inculcate obedience to their popish rulers.'

LETTER FROM FRANCE.

[From the Correspondent of the N. Y. Observer.]

Bolbec, (Lower Seine,) July 21, 1837.

Conversion of five hundred Roman Catholics to Protestantism in the Valley of the Tyrol—Odious persecutions of the priests—Banishment of the new converts.

About two years ago, I wrote you respecting the remarkable religious events which took place in the Tyrol. Since that time the persecutions against the converted Papists have continued, and quite recently the Austrian government has pronounced sentence of banishment against them, which has caused a deep sensation in all Germany. These important facts deserve a place in our correspondence.

The country called the *Tyrol* is situated, as you will see on the map, between Germany and Italy. It is bounded by Bavaria, Austria, Illyria, the kingdom of Venetian Lombardy, and Switzerland. It is almost entirely covered with mountains, which are a prolongation of the Alps. Several of these mountains are perpetually bristled with ice and snow to their summits. The inhabitants contend with toilsome perseverance against this inhospitable nature, and succeed in procuring among the rocks a little earth, in which they cultivate such plants as are most necessary to support life. They also carry on some manufactures, particularly of silk. Lastly, thirty or forty thousand Tyrolese, every year, make excursions into various countries of Europe, and gain their subsistence as pedlars and musicians. The Tyrolese are, in general, sober, industrious, honest, and strongly attached to their country; they return to their homes, so soon as they have acquired a small competence.

The Tyrol has several times changed masters. In 1805, it belonged to Bavaria; in 1810, it was annexed almost entire to the kingdom of Italy; in 1814, it fell into the hands of the emperor of Austria. The religion of the Tyrol is Roman Catholicism; and as the inhabitants are mostly unenlightened, they preserve with deep veneration the superstitions invented in the dark ages.

But a Tyrolese, who had traversed Bavaria and been conversant with Protestants, brought back into the valley of Zill or Ziller (in German *Zillerthal*) some pious books written by members of the Reformed church. These books were read with the liveliest interest by the poor mountaineers, and soon some of them became convinced that they had been deceived by the priests. They availed themselves of their intercourse with Protestants to purchase copies of the Bible, and began to read the Word of God. Then the scales fell wholly from their eyes; they discovered all the impostures of popery, and embraced the pure and simple truth as it is in Christ. The influence spread from house to house, and at the end of two or three years, several hundred Tyrolese had openly abandoned the Romish church, saying that they did not find in the Bible the doctrine of the Pope's infallibility, or purgatory, or the sacrifice of the mass, or transubstantiation, or the worship of the Virgin Mary, &c. They declared, besides, that they would join the Reformed communion, and place themselves under the care of a pastor.

It is easy to imagine how angry the Romish priests were, on viewing this revolt against a domination which they regard as indisputable and inviolable. They tried all possible means, promises, threats, entreaties, to bring back these unruly sheep. They even worked false miracles, and denounced the most terrible vengeance of heaven against those who would not return into the pale of the Catholic church. But the Tyrolese, who had obtained the grace to know the gospel, were neither to be frightened nor cajoled by the priests. They refused to listen to their promises, despised their threats, and laughed at their miracles. They were ready to suffer all things, like the martyrs of the first ages, like the Protestants of the time of the Reformation, rather than remain in a communion which taught things contrary to the Word of God!

Then began a frightful persecution, which calls to mind the saddest days of the dark ages. The converted Tyrolese were treated, not only as rebels against the laws of the church, but as subjects in revolt against the laws of the state: sad effect of the union of church and state, which regards a change of religious belief as a political crime! In vain the new Protestants sent a committee to Vienna, and tried to bring their complaint to the throne of the Emperor of Austria. All their efforts were useless. The cabinet of Vienna, directed by prince Metternich, aims above all things to preserve the *Statu quo*; it cares little about what is true or false in matters of religion; the eternal salvation of souls is of no value with the Austrian secretaries of state; they require that every body remain quiet and slavishly submissive to old traditions. Let the Roman continue to be a Roman; let the Reformed remain a Reformed; let everything be always in the same religious and political situation: such is the great maxim of Austria; and wo to him who dares disturb this state of official quiet!

The Tyrolese committee were sent back to their mountains, without obtaining what they asked, and they were ordered to return to Catholicism, under penalty of incurring the high displeasure of the Emperor and of being put in prison. The priests, finding themselves thus supported by the civil authority, redoubled their cruelty and oppression against the new converts. One priest formed a remarkable exception, and indulged feelings of tolerance and mildness. He advised to treat the dissenters with favor, and set the example himself. But mark! this tolerant priest was deposed by his superior ecclesiastics from the pastoral office, from being a minister of Christ, for following the example of Christ, who was *meek and lowly in heart*; and he left his parish with tears in his eyes, saying that the greatest calamities would fall upon this valley of the Tyrol!

How shall I describe to you the various kinds of oppression employed against these poor Tyrolese? There exists in Austria a law, according to which every Catholic who wishes absolutely to become a Protestant, is obliged to receive for six weeks the private instructions of the Romish priests. This law is evidently made to secure the object above-mentioned, namely, to retain all persons in the chains of the church in which they are born; for few men would have the courage and perseverance to undergo such a trial. And yet the priests of the Tyrol found means to increase the rigor of this law: see how. On one hand they say to the new converts: You have no right to embrace Protestantism, before receiving our private instructions for six weeks. But, on the other hand, they refuse, under different pretexts, to give these instructions, so that the Tyrolese find themselves in this singular dilemma: under the necessity of being taught personally by a priest before becoming Protestants, and yet refused instruction by the priest! The clergy of the Tyrol appeal to the law and violate it at the same time! Were ever the principles of reason and conscience mocked to such a degree?

Further. Parents were constrained to send their children to popish schools, popish cathetical instructions, popish worship; and if they refused, were put in prison, or robbed of part of their property. We need hardly say that the priests taught the children to despise the commands of their parents, and tried to create divisions in families. Thus, by an unheard of abuse of physical force, parents were robbed of their rightful authority over the education of their children, and obliged to suffer the seeds of hatred against themselves to be sown in the hearts of their children!

This is not all. New converts were forbidden to purchase goods or houses, and to travel in foreign countries. This was a device of the priests, who hoped to bring back the Tyrolese to popery, by injuring them in their dearest interests. The young converts of the two sexes are forbidden to marry!

All these attempts against the most sacred rights of humanity were still exceeded, if possible, by the manner in which those were interred who died without asking for the sacraments of the Romish church. In 1832 died a venerable old man, of 98 years, the patriarch of the valley. He had professed the doctrine of the Reformed Church, and had not called for a priest in his last moments. Can you conceive how he was buried? The hangman, accompanied by a dog, took away at night the mortal remains of this old man, and threw him like a filthy carcass into a ditch in the middle of a field! Since then, the same ignominy has been inflicted on fifteen or sixteen Tyrolese Protestants whom God has called from this world.

And such scenes pass in Europe, in the nineteenth century, among a people who boast of being civilized! And the Romish priests are not ashamed to enjoin these infamous acts, these acts from which pagans themselves would recoil! And we hear popish orators and writers boasting of their tolerant spirit, and charging us, Protestants, with having secret designs of oppression and tyranny! Yes, you are tolerant, but only where you are the feeblest party. You are in favor of liberty of worship; but only in countries where you are not strong enough to overthrow it.

The Tyrolese persecutors, it is consoling to be able to say, were disappointed. The new converts remained firm and unshaken in the cause of truth. The more they were called to suffer for the cause of Christ, the more deeply rooted was their repugnance against popery and their fidelity to the instructions of the gospel. Their oppressors believed, that at least these cruel measures, if they did not bring Tyrolese Christians under the yoke of Rome, would provoke them in despair to commit acts of violence against public order. But, no! this attempt also failed; the new converts bore all without revolting against the civil laws; they conducted themselves as good and faithful citizens, though treated like outcasts, and no charge could be brought against them, of contempt of the Emperor's authority.

What followed? When the priests of the Tyrol saw that they could not overcome the evangelical Christians of their parishes, they asked and obtained of the Cabinet of Vienna orders to drive them from the country. The head of the district of Zillerthal collected, at the close of last April, the five hundred inhabitants who had abandoned the Roman Catholic church, and communicated to them the Emperor's decree, ordering them to leave their country, if they were determined to adhere to the evangelical communion. This is the first example, in a hundred years, in Germany, of such banishment for such a cause. The archbishop of Firmain banished in this mannerr 30,000 persons who had adopted the confession of faith of Augsburg; but we were far from thinking that the Austrian government would imitate, a century afterwards, the intolerance of a Romish bishop.

At first, the Protestants of Zillerthal were surprised and alarmed; but on recollecting the horrible persecutions which had been experienced for nearly ten years, they soon gave thanks to the Lord for opening this door to worship Him agreeably to their own consciences, and they availed themselves of the permission to establish themselves in another country. Doubtless, it is painful to leavo one's country, the place where rests the bones of our ancestors, the abode where we were born; doubtless, banishment is a bitter thing to the heart of man; but it is more grievous to be oppressed in the exhibition of our religious sentiments; and it is much better to lose our earthly house, which lasts but a day, than our house not made with hands, eternal in the heavens. The new converts hesitated not to choose the good part; and as the time allotted them is very short, for they must all leave the Tyrol before the 11th of September next, they immediately sent one of their number. John Fleidl, with authority to seek an asylum for them in Germany.

The last information I received is, that Fleidl is now in Berlin, and that he is favorably received by the principal omcers of the government. The king himself has shown much interest for these exiles, and it is hoped that he will offer them a place of refuge in his states.*

It seems that the Emperor of Austria relies, to justify his order of banishment, on an article in the treaty of peace of Westphalia, published in 1648. But this articile requires that a delay of three years should be granted to those who are expelled for the sake of their religion, and in this case, the converted Tyrolese have only obtained a delay of six months! They will be compelled to sell their property in haste, and they will carry away hardly anything. Their emigration will occur on the approach of winter, and so will be doubly distressing from the severity of the season. May the Lord be with them to console and strengthen them! The same God who led the Jews through the wilderness, who fed them and gave them drink by striking miracles, will display the treasures of his goodness towards these faithful Christians of the Tyrol, who are to settle in a foreign land.

They give to the world a noble spectacle, by showing that despotism itself is obliged to recoil before firm faith, and that the conscience of some poor peasant is more powerful than the head of a vast empire. Our wishes and prayers are with them, and we shall rejoice to hear that they have at last found a place to lay their head.

I am, &c.

G. DE F.

* The *Archives du Christianisme* of August 12, 1837, contains the following later intelligence—*Eds. Obs.*

'The king of Prussia (in reply to their letter requesting him to grant them an asylum in the mountains of Upper Silesia) sent to Vienna one of his chaplains Dr Strauss, (not the celebrated author of the Life of Jesus) to attend to this business with the Austrian government. The latter consented to the emigration of the Protestant families of Zillerthal, and the king of Prussia assigned them for their new residence the village of Erdmansdorf, in Upper Silesia The Prussian government will pay the expense of their journey, give them land, the necessary implements of labor, and subsistence till their fields yield the first crop.

The king of Prussia, say the German journals, himself selected the place where his new objects are to be settled, because the character of this part of the Silesian mountain resembles much of the country they leave.

A TRUE SON OF GOD.

Who shall aspire to stand by his side before the throne of Him by whom actions are weighed, and all other distinctions unknown.

Miss More writes to her sister:—'The other morning the Captain of one of Commodore Johnson's Dutch prizes breakfasted at Sir Charles Middleton's, and related the following little anecdote:—One day he went out of his own ship to dine on board another; while he was there, a storm arose, which in a short time made an entire wreck of his own ship, to which it was impossible for him to return. He had left on board two little boys, one four, the other five years old, under the care of a poor black servant; the people struggled to get out of the sinking ship into a large boat, and the poor black took his two little children, tied them into a bag, and put in a little pot of sweetmeats for them, slung them across his shoulders, and put them into the boat; the boat by this time was quite full; the black was stepping into it himself, but was told by the master there was no room for him, that either he or the children must perish, for the weight of both would sink the boat. The exalted, heroic negro did not hesitate a moment. 'Very well,' said he, 'give my duty to my master, and tell him I beg pardon for all my faults'—and then—plunged to the bottom, never to rise again till the sea shall give up her dead.'

GIBBON.

[From the Review of Letters from Palmyra in the last N. American.]

In the history of Gibbon we doubt whether there are more errors arising merely from want of information or want of care, than might reasonably be expected in so voluminous a work embracing such a variety of topics. It is the compilation of an industrious scholar. But in treating of the history of Christianity, especially in his earlier volumes, his suppressions of the truth, the very disproportioned prominence which he gives to particular facts, his quotations of single passages without the explanation which would change their aspect, his insinuations of what is false without the direct expression of it, his language hovering on the bounds of the ironical and the serious, so that it may be understood in the former sense, and defended in the latter, and his sneering and injurious tone, the result of utter incapacity to feel or estimate the moral interest of the subject, produce the effect of the grossest misrepresentation. In the other portions of his history, there is the want of a thinking and reasoning spirit to vivify the mass of facts. To the title of philosopher, which he particularly affected, he has no claim. He has given the details of events, during a long period, with occasional striking expressions, and strokes of wit, but he has not given its history. He has not connected those events with their essential causes; nor viewed them as characteristic of the condition of man. His work presents a series of changes seemingly accidental; for the reasons are not made apparent, why the course of things might not have been very different from what it was, the same general state of society existing. His moral temperament, likewise, was as defective as his philosophical. It is not merely that he was an infidel, of the French school of Voltaire, nor that a trait of indecency which he could introduce in a note or insinuate in the text, was a lure that easily drew him aside from the serious and honorable purposes of history; but we feel throughout his history the absence of a just estimate of men and things, an absence of moral discrimination and sentiment. Though without an extraordinary number of mistakes arising from mere want of scholarship, his work is a *misrepresentation* throughout. Every thing is modernized and discolored. From a superficial reading of it, one may scarcely derive notions of the period of which it treats, more correct than what he would have of the ancient Greeks and Romans, if he imagined that the historical pictures of the French painter, David, actually represented the scenes which are their subject. His work is like an exhibition on the ancient stage. The painted mask, the buskin, the stiffened and heavy folds of the drapery conceal all characteristic lineaments and expression. His style moves on with its formal and pompous march, whatever is to be told. If we may use such a figure, instead of the faint flourish of trumpets at doubtful victories, the clamor of abandoned revelry, the wild sounds of barbaric music, and, blending with all, the continual wail of desolation, we hear only the constant monotonous playing of an organ with a small compass of notes.

RUINS OF HUMANITY.

Of all the ruins on which the eye of man can gaze, or on which his memory can dwell, none are more painfully sublime than the ruins of humanity;—and what are they? Not the deep furrow which time ploughs on its cheeks, or the silvery whiteness with which years cover the head—not the curved spine, which bows the face to the earth as if it looked for a grave to rest in: for the wrinkled cheek, and the bleached head, and the stooping frame are the appropriate accompaniments of old age, and as beautiful in the system of life as winter with its leafless trees and frozen streams in the system of the seasons;—but the ruins of humanity are seen in wrinkles which time has not made in a frame trembling with anxiety, shaken by sorrow, humbled by sin, withered by despair; when the beauty of youth is gone, and the beauty of age has not supplied its place.

FRAGMENT OF TIME.

Time and change are great, only with reference to the faculties of the beings which note them. The insect of an hour, which flutters, during its transient existence, in an atmosphere of perfume, would attribute unchanging duration to the beautiful flowers of the cistus, whose petals cover the dewy grass but a few hours after it has received the lifeless body of the gnat. These flowers, could they reflect, might contrast their transitory lives with the prolonged existence of their greener neighbors. The leaves themselves, counting their brief span by the lapse of a few moons, might regard as almost indefinitely extended, the duration of the common parent of both leaf and flower. The lives of individual trees are lost in the continued destruction and renovation which take place in forest masses. Forests themselves, starved by the exhaustion of the soil, or consumed by fire, succeed each other in slow gradation. A forest of oaks waves its luxuriant branches over a spot which has been fertilized by the ashes of a forest of pines. These periods again merge into other and still longer cycles, during which the latest of a thousand forests sinks beneath the waves, from the gradual subsidence of its parent earth; or in which extensive inundations, by accumulating the silt of centuries, gradually convert the living trunks into their stony resemblances. Stratum upon stratum subsides in comminuted particles, and is accumulated in the depths of the ocean, whence they again arise, consolidated by pressure or by fire, to form the continents and mountains of a new creation. Such, in endless succession, is the history of the changes of the globe we dwell upon; and human observation, aided by human reason, has, as yet, discovered few signs of a beginning, no symptom of an end. Yet, in that more extended view which recognises our planet as one amongst the attendants of a certain luminary, that sun itself, the soul, as it were, of vegetable and animal existence, but an insignificant individual among its congeners of the milky way: when we remember that that cloud of light, gleaming with its myriad systems, is but an isolated nebula amongst a countless host of rivals, which the starry firmament, surrounding us on all sides, presents to us in every varied form; some, as uncondensed masses of attenuated light; some, as having, in obedience to attractive forces, assumed a spherical figure; others, as if further advanced in the history of their fate, having a denser central nucleus surrounded by a more dilnted light, spreading into such vast spaces, that the whole of our own nebula would be lost in it; others there are, in which the apparently unformed and irregular mass of nebulous light is just curdling, as it were, into separate systems; whilst many present a congeries of distinct points of lights, each, perhaps, the separate luminary of a creation more glorious than our own. When the birth, the progress, and the history of siderial systems are considered, we require some other unit of time than even that comprehensive one which astronomy has unfolded to our view. Minute and almost infinitesimal as is the time which comprises the history of our race, compared with that which records the history of our system, the space even of this latter period forms too limited a standard wherewith to measure the footmarks of eternity.—*Babbage's Bridgewater Treatise.*

ST. PAUL'S COURAGE.

As decision implies a steadfast adherence and a prompt obedience to the convictions of the mind, it is obvious that *courage* must be essential to its existence, and no man ever displayed more elevated courage than this great apostle. When he became a disciple of Christ, he not only sacrificed all his prospects of worldly emolument and honor, but he exposed himself to the scorn and deep resentment of all those persons, from whom alone he could expect such emolument and distinction; but this sacrifice he made without any symptoms of reluctance or dread. Nay, he declares, that he 'counted all things but loss, for the excellency of the knowledge of Christ, for whom he has suffered the loss of all things.' And every step in his ministerial career was prosecuted in the face of opposition and danger; whether he was exposed to perils by land or by sea, from the treachery of false brethren, or the malignity of avowed enemies—whether he had to sustain the abuse of an outrageous mob, or the ignominy of a legal prosecution—in all he displayed the same cool and invincible intrepidity. Sometimes we find him addressing a rude and tumultuous rabble, anon pleading his cause before kings and governors, to whose consciences he occasionally levelled the most pointed appeals; and again we find him attacking and disputing with the polished and conceited philosophers of Athens; and on all these occasions he acquitted himself with the most admirable self-possession and ability. In the full view of persecution and martyrdom he could say, 'None of these things move me; neither count I my life dear unto myself, that I migkt finish my course with joy.' He who is thus prepared, and resolved to suffer death, rather than desert his duty, has attained the summit of heroism.

HIS CONSECRATION AND SUCCESS.

The ardent apostle could not be confined to any stated round of duty; he was 'instant in season, and out of season.' He appeared not at all to consult his own ease or convenience. His whole soul was in the work, and he rushed into every open door. Indeed he tells us, he could not be satisfied to labor on ground which others had cultivated. No, but he rushed into the wide field of the world; and not content with preaching publicly, he taught the people from house to house; and, from his epistles we learn also, that he offered up unceasing prayers for the success of his labors.—Now, that a minister so deeply pious, so zealous, so energetic and laborious, should be remarkably successful, is not a matter of surprise: ministers of this description have always, and will always be made instrumental in converting sinners, and in establishing believers in the faith. Finally, nothing can be more edifying to the Christian minister, than to contemplate the character and labors of the apostle, and nothing can be wiser than to 'follow him, even as he followed Christ.'

THE SUM OF HUMAN HAPPINESS.

'Were I offered the choice,' said Byron, 'either to live over again, or to live as many years more onward, I should certainly prefer the first; yet my young days have been vastly more unhappy than I believe those of other men commonly are. I once attempted to enumerate the days I had lived, which might according to the common use of language, be called happy. I could never make them amount to more than eleven, and I believe I have a very distinct remembrance of every one. I often ask myself, whether, between the present time and the day of my death, I shall be able to make up the round dozen.' Such is the sum total of human happiness!

An Arabian caliph, who wrote his own life, assures us that he had fourteen days of happiness. Gibbon tells the story after him, and boasts that he had exceeded the commander of the faithful—he does not state how much, perhaps by double.

Were I to choose my lot in life, I would not be a poet, though it is possible for a poet to get through life tolerably easy—yet the chance is against him.

After all, a bustling man of business, one who has not leisure to think of the ills of life, nor any great acuteness of sensibility to expose him to their attacks—such a man has the best chance of happiness.

Some Frenchman, I forget who, has stated,

that to enjoy this world, one must have a good stomach and a bad heart. I think a man may have both and be very miserable. 'To be happy, be devout.

From the Religious Magazine.

TRUE AND FALSE KINDNESS.

'Sister Catharine,' said Alice W., as she entered her sister's chamber, 'I remember you said the other day, you should not wear your stout calf-skin shoes again. Will you let me give them to a poor little girl at the door. She looks thin and pale, and must be cold this morning without shoes.' 'Do not speak to me now Alice, I do not know where the shoes are, and I am so much interested in this beautiful story that I cannot look for them.' 'Can you not find the shoes now and read the book another time,' said Alice, as she stood beside her sister's chair; but as she looked up in her face, she saw her thoughts and feelings were far from the little child of want, and that it would be in vain to say more to her. 'I do not love to tell her no,' thought Alice, as she closed her sister's door, 'yet what can I do?' At this moment she thought of a little treasure she had long been collecting. A pile of bright shining silver pieces, amounting in all to a dollar and a half. Her resolution was soon formed, and tying on her bonnet, she took the little girl by the hand, and led her to a shoe store at the corner of the street, and selecting a strong well made pair, she placed them in the hands of the little girl. A smile lit the pale countenance of the child, and her heartfelt, 'thank you Miss W.' resounded again and again in Alice's ears as she retraced her steps to her home.

The 'beautiful tale' was finished before Catharine rose from her chair, and she then seated herself at her writing table and placed a fair gilt edged sheet before her. Upon this she wrote, in a fine graceful hand, a few lines, and enclosing within the paper a costly ring, she directed it to a wealthy young friend, whose acquaintance she was desirous of cultivating.

The afflicted mother of the little girl was yet engaged in her daily toils, although the sun had almost set, as her child entered the room. 'Oh mother, mother!' she exclaimed, 'see what Miss W. has given me; now I shall not be sick so often, and can go out when it rains. Are they not beautiful shoes? A tear fell upon the cheek of the mother as she saw the gift, and raising her eyes, she thanked her heavenly Father, and prayed for blessings to descend on her who had been so kind to them. The next morning as Alice, from her window saw the little girl pass proud and happy, she felt a deep thrill of joy in her heart.

Catharine's gift was received by her young friend from the hands of a servant. She read the note with cold indifference and then looked for a moment upon the ring. 'It is rather a pretty one,' said she, and placing it upon an already profusely jewelled finger, the giver and the gift were alike forgotten. E. G. O.

A Short Sermon.—Be sober, grave, temperate.' Titus ii. 2. There are three companions with whom you should always keep on good terms—your wife; your stomach: your conscience. If you wish for peace, long life, and happiness, preserve them by temperance; intemperance produces—1st. Domestic misery. 2d. Premature death. 3d. Infidelity. To make these points clear, I refer you—1st. To the Newgate Calendar. 2d. To the hospitals, lunatic asylums, and work houses. 3d. To the past experience of what you have seen, read, and suffered in mind, body, and estate. Reader, decide! Which will you choose? Temperance, with happiness and long life; or intemperance, with misery and premature death?

PRAYER.

'Prayer is an all-sufficient panoply—an enduring treasure—an exhaustless mine—a sky unobscured by clouds—a heaven unruffled by the storm—it is the root, the fountain, the mother of a thousand blessings. I speak not of the prayer which is cold, feeble, void of energy—but of that which is the child of a contrite spirit, the offspring of a soul converted—borne in a blaze of unutterable inspiration, and winged like lightning for its native skies.

'The power of prayer hath quenched the violence of flames—stopped the mouths of lions—hushed anarchy to rest—extinguished wars—calmed the fury of the elements—expelled demons—healed diseases—burst the chains of death—opened the gates of heaven. It hath rescued cities from destruction—stayed the sun and moon in their course, arrested the thunderbolt's progress, and in a word destroyeth whatever is an enemy of man. I repeat, that I speak not of the prayer of the lips, but of that which ascends from the recesses of the heart Surely nothing is more potent than such prayer, yea, nothing is comparable to it. The monarch robbed in gorgeous habiliments is less illustrious than the kneeling suppliant, ennobled and adorned by communion with his God. How exalted, how glorious the privilege—when angels are present and archangels throng round, when the cherubim and seraphim encircle the throne with their blaze—that a mortal may approach with calm and unrestrained confidence, and hold free converse with the majesty of heaven? O! what honor was ever conferred like this! When a true Christian stretches forth his hand in fervent prayer to God, in that moment he passes beyond terrestrial things, and on the wings of interest and holiness, traverses the realms of life. He contemplates celestial objects only, and realizes not the present state. Could we but pray with this fervency—with a soul roused—a mind awakened—an understanding quickened—then, were Satan to appear, he would quickly flee, and were the gates of hell to yawn upon us, they would be instantly closed.—*Chrysostom.*

AMERICAN CONGRESS FIFTY YEARS AGO.

The American Congress, soon after the declaration of Independence, passed the following resolution:

'Whereas, true religion and good morals are the only solid foundation of public liberty and happiness—

'Resolved, That it be, and hereby is, earnestly recommended to the several states, to take the most effectual measures for the encouragement thereof, and for the suppression of theatrical entertainments, horse-racing, gaming, and such other diversions as are productive of idleness, dissipation, and a general depravity of principles and morals.

The Illusion.—'As we cannot judge of the motion of the earth by any thing within or upon the earth, but by some radiant and celestial point; so the wicked, by comparing themselves with the wicked, perceive not how far they are advanced in their iniquity. To know precisely what lengths they have gone, they must fix their attention on some bright and exalted character that is not of them, but above them. When all moves equally, (says Paschal,) nothing seems to move, as in a vessel under sail; and when all run by common consent into vice, none seem to do so. He that stops first views as from a fixed point the horrible extravagance that transports the rest.'

FOR THE REGISTER AND OBSERVER.

WORCESTER SUNDAY SCHOOL SOCIETY.

This Society held a semi-annual meeting in Leicester on Wednesday the 4th inst. In sending, Mr Editor, for insertion in the Register, a brief notice of this meeting, it is with the increased conviction, on our part, of the utility of these periodical assemblages of our Sunday School Teachers. Besides the direct effect produced by the religious exercises, we think there are other circumstances, connected with these occasions, which work very favorably for the advancement, amongst us, of the cause of Sunday School instruction. The mingling of this subject with the cares and duties of everyday life is one of those circumstances, to be regarded, we think, as of much value. The members of the Society are brought to feel, by being called from their homes and the usual round of business (and this not so frequently as to cause neglect of duty) that there are other demands on their week day time and thoughts besides the cares of this world. The opportunity also afforded by these meetings to all the members of the society, of extending the circle of their acquaintance beyond their own town and its immediate neighborhood, and in the express relation to each other of fellow teachers in the Sunday school, is one from which we hope that great good will arise.

The town in which the meeting in question was held, not being centrally situated with regard to that part of the county from which the society is constituted, there was not so large a collection of the members as is usual, or as there would have been at a more central point. Enough were present, however, (and many of them from considerable distances) to show that the interest in the society had not abated.

The meeting was not inferior in interest and value to any former one. The public exercises were held in the meetinghouse of the Second Congregational society. The devotional services were led by Rev. Dr Thayer, the President of the society. A discourse was delivered by Rev. Mr Allen of Northborough, the tried and well known friend of Sunday Schools, from the words, 'it is not the will of your Father which is in heaven, that one of these little ones should perish.' God's love for the young, as taught and manifested in Jesus, was presented to the teachers as the strongest possible incentive and encouragement in their work. He addressed himself to parents, and, contrasting their children's physical with the moral wants, urged a proportionably greater attention to the latter, a far greater attention than that now bestowed. He addressed himself to the children present, and strove to make them feel that God regarded them with the tenderest affection, and that their welfare and happiness were precious in His sight. After the sermon, the children were more particularly addressed by Rev. Mr Lincoln of Fitchburg. His words and his manner were alike calculated to produce the desirable impression. Mr R. C. Waterston of Boston followed in an address to the teachers. He described the spirit which should animate the Sunday school teacher, and pointed out some of the methods by which their teaching might be made most effectual. His address, fervent and unostentatious, approved itself to the minds of all his hearers and found its way to their hearts. Rev. Mr Sullivan of Worcester then made a brief address to those who had the care and watch of the young. It was such as could not fail to strengthen in any parent's mind, the sense of parental responsibility.

There was appropriate music from the choir. One hymn was sung by the children of the Sunday school connected with the 2d Congregational society.

Members of the Sunday school society were present, at this meeting, from Worcester, Grafton, Uxbridge, Northborough, Bolton, Berlin, Sterling, Lancaster, and Fitchburg.

M. L.

TRAVELLING SKETCHES.—NO. 10.

Further extracts from the correspondence of Rev. Mr Huntington.

* * * * To continue my journal—after early tea, we stopped a little below the mouth of Sangamon river, to take in wood. This river, I was informed by the pilot, has been navigated by a small steamboat; but it is rather impracticable as yet, on account of the snags which are found in it. As we had to take on board some fourteen cords of wood, I had time for a little ramble on the shore. About a quarter of a mile from the landing, there lived a yankee family, last from Ohio, consisting, besides the man and his wife, of at least six children, all decently habited and healthy-looking; who had contrived, notwithstanding their lonely situation, during only a few months residence there, not only to surround themselves with many means of comfort, but to put themselves in a situation to supply the wants of others, by furnishing the boats that touched there, with some of their necessary supplies. Only half a mile distant, lived another family of Canadian French, exactly the reverse of them in every thing that is decent and commendable; an utter want both of cleanliness and comfort marked the degradation of these stupid half-breeds. The pawpaw was growing luxuriantly near the bank of the river; and very many of the tallest trees to be seen, were beautifully festooned with the gorgeous trumpet flower up to the topmost boughs. I was landed at Bairdstown, between eight and nine o'clock in the evening. As we approached the village, I observed the captain of the boat and the clerk, who were to go on shore, putting on their big coats. I was told by the latter, that it was only by thus protecting themselves against the noxious influences of the night air and the dew that they could expect to enjoy health. He did not, however, believe that spirituous liquors furnished any safeguard against the climate. Most of the hands on board the Caledonia, made daily use of whiskey. Two of the four firemen, however, he said, did not; and he had often noticed that these two eat more heartily and looked healthier than their companions.

It was with unfeigned regret that I went ashore and bade adieu to the beautiful scenery of the Illinois. After a night of great discomfort and little refreshing sleep at the stage hotel, on account of the usual annoyances of a summer's night at an Illinois tavern, I set off at early day-break in a stage wagon with only one fellow traveller for Jacksonville, 25 miles distant. Our way, at first, lay across a low, sandy prairie, which during the spring, is overflowed by the Illinois to the bluff, seven miles from Bairdstown; and in some places along the road, at that season, even the stage cannot get on without the aid of a ferry boat. As I rode along over this peculiar soil, some new varieties of plants, as might be expected, presented themselves to my notice under the opening eyelids of the morning. Of these I may mention a small, but very beautiful species hollyhock. Just before we ascended the bluff, the soil became less sandy, and we passed some good fields. The driver who has been upon the route the whole summer, pointed out to me a cornfield which was last summer a piece of open prairie. Farmers never expect more than half a crop from what they sow or plant, the first year, unless they bestow unusual pains upon the preparation of the soil.

My fellow traveller declining to take breakfast, I sat down with the family of our host, a farmer from the State of N. Y. who lived here, quite remote from any body else, producing abundantly from his own acres, the means of subsistence for his family, and entertainment for the wayfaring, whether man or horse.

Again we set out with a fresh set of horses and a new driver. We passed some good farms and many good beginnings of farms; some fine oak openings—and some openings without either oaks or any other kind of trees, and two or three *names* of villages without houses—mere stake towns. * * * * *

About 11 A. M. I was landed at the *stage office*—Mr Scott's—who, under this unpretending name, keeps a quiet home for the weary traveller, and an excellent boarding house for about a dozen young men of the place—some Yankees—some Kentuckians—without any thing of the stench of grog about his bar-room, or the taint of whiskey about his tumblers, which constantly stand upon a large waiter by the side of a clean stone pitcher of the purest cold water, fresh from his own well. There was no glaring swinging sign without—no empty style, no officiousness within; but the keeper of the establishment was constantly about, among his guests, ready to minister to their comfort, and himself waiting on them at table. I own I was pleased, that though apparently without all the means of intemperance, this did not *profess* to be a Temperance House. How refreshing is it now and then to find principles and practice going altogether beyond *professions*. One thing alone displeased me; but that is no disparagement to the house; it has relation only to a particular feature in the manners of the boarders at table—nor in any wise peculiar to them, either—since you notice it wherever you go, I suspect, throughout the U. S.—I mean taking food too greedily, in other words, eating fast;—a rudeness and a wrong upon the physical nature, for which I do not blame English travellers for being so severe upon us Americans.

The Unruly Member.—Never let the stream of passion move the tongue. Some people, when they are about to put this member in motion, hoist the wrong gate; they let out passion instead of reason. The tongue then makes a great deal of noise, disturbs the quietude of neighbors, exhausts the person's strength, and almost always does a great deal of harm. The whirlwind has ceased, but where is the benefit?

CHRISTIAN REGISTER.

BOSTON, OCTOBER 21, 1837.

We have received from the Rev. Samuel Wood of London—who will be pleasantly remembered by very many of the Readers of the Register—the printed sheets of an Article which he has written for the *Christian Reformer*, on the 'Present State and the Prospects of Unitarian Christianity in the United States.'

Mr Wood spent more than two months in Boston, where he visited continually and with much familiarity the clergymen of our denomination attended the meetings of the Boston Association, heard our most eminent preachers, and endeavored in every way, by careful observation and conversation, to qualify himself to present to the English public on his return to his own country a fair and accurate view of the state of Liberal Christianity on this side of the Atlantic.

We have read his Article with much gratification. His observations are candid, and mainly correct. We cannot sufficiently admire the kind and gentlemanly tone of his remarks, when contrasted with the virulent, unfounded and discourteous animadversions of the majority of his country-men and country-women who have sought to make themselves appear great and wise and witty by berating, ridiculing and misrepresenting men and manners in America.

Mr Wood evidently aimed to obtain the most strictly accurate information to which he could have access upon all the points upon which he intended to write; and, not perhaps so much from principle, as from the natural promptings of a good heart, cast off all feelings of prejudice while he partook of our hospitality, and surveyed our state as that of his Brethren; discerning not first and most frequently the motes in American eyes—that others have so magnified and *trumpeted*—because there was no beam in his own eye to cause obliquity of vision.

We consult, what we suppose to be the wishes of our Readers in transcribing the following copious extracts.

The occasion and objects of the Article are thus stated.

London, August 4, 1837.

Sir,—Having lately returned from an extensive tour in the United States, I am anxious to place on record the result of my observations as to the present condition and prospects of the Unitarian cause in that interesting country That the number and condition of the churches holding Unitarian sentiments should be accurately stated, is at all times important; and it is the more necessary at the present time, since accounts have been given by some late travellers, which both understate the numbers of the professed Unitarians, and neglect also to bring distinctly into view those sects which entertain essentially the same sentiments, though without the name. During the course of my travels I took particular pains to obtain correct information on these points, and with this view procured introductions to some of the most distinguished ministers in each of these denominations. The substance of my observations I shall now proceed to lay before your readers.

Then follows a brief account of the extent and the general course of his travels.

After which, the writer thus proceeds;—

From the Secretary of the Unitarian Association at Boston I received a statement of the 'Unitarian Churches or Societies belonging to the Congregationalist denomination in the United States.' They amount to 221, of which there are 150 in Massachusetts, and 71 in the other states. In Philidelphia there are only two Unitarian societies, and the same number in New York; but in Salem there are four, in the town (or, as we should call it, the township) of Cambridge four, and in Boston sixteen, out of about fifty, the whole number in the city. This is indeed the head quarters of the Unitarian cause, and it can boast not only of the number of its votaries, but of the good and great names which it includes in its ranks. * * * In the Southern and Western States, the Unitarian congregations are very few. In Illinios there are only four, and in Michigan one, but the prospect which is there presented for the progress of our sentiments is extremely encouraging. The great valley of the Mississippi is 5000 miles in circumference, extending from the Alleghany to the Rocky Mountains, and from the Gulf of Mexico to the Northern Lakes. It is more rich in mineral and agricultural resources, and has more commercial facilities than any other country of similar extent on the face of the globe. It already contains more than 4,000,000 of inhabitants, and its population is increasing with an astonishing rapidity. From the Eastern, the Middle and Southern States, and from the old countries of Europe, crowds of inhabitants are flocking in; and the most discordant elements are rudely thrown together; few have any decided religious impressions, and they seem to agree in nothing else than their dislike of two things—which are each very bad in their own way—namely, Calvinism and priestcraft. They feel that the dogmas of the Genevan Reformer are but little in accordance with their moral perception either of the character of the Deity or of the world around them; and the very spirit of adventure which has led them forth into those Western wilds, renders them utterly averse to any thing which would cramp and confine the human mind. To use the words of one who is just returned from a missionary tour in those regions, 'The genius of the whole West is in fronted opposition to all narrowness, exclusiveness and bigotry. It frowns on spiritual pride and arrogant assumption, on all endeavors of priestcraft to letter free enquiry, and to restrict the natural privileges of man.' Here ther is a noble field for the reception of liberal opinions; it is a field which is as yet almost unoccupied; and it is to be hoped that they who have the ability will not be remiss in their exertions, but will send forth laborers to sow the seed for which so grateful a soil is already prepared. At Chicago, Peoria, Tremont and Alton, Unitarian societies have been lately formed; at St Louis a society has been in existence two or three years, and a church is building; and there are many other places where it is quite evident that a preacher of vigorous mind, and aided by funds to assist in the erection of a church, might soon collect around him a flourishing congregation.

Of the aggregate number of the Unitarians throughout the United States I have never seen any calculation; but, taking the congregations in the cities and towns at 800 hearers of all ages, and those in the villages 300, I should think that they may amount to 130 or even 140 thousand.

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The real condition, however of the Unitarian cause in the United States, is but imperfectly exhibited by stating the numbers of those who distinctly bear the name. The *Christians* are a very considerable sect, numbering about 1200 churches and 1000 ministers, i. e. including travelling ministers, or Evangelists, as they are called, and having from 150,000 to 200,000 members; and these are not more than a fourth part of those who belong to the sect. * * * The Christians are advocates for adult baptism: it is practised by immersion, on those who express a wish to be considered as members,—which is allowed, if they believe in the divine authority of the Scriptures, and that Jesus Christ is the Son of God, and if they are known also to lead a holy life. They almost universally reject the doctrine of the Trinity, but they seem to be much more anxious to assert the great doctrine of the sufficiency of the Scriptures and the right of individual judgment, than to insist on any peculiar dogmas. * * * * * *

We have next the *Universalists*. They are an active and flourishing body. In an article in the Monthly Repository (Vol. I. N. S., p. 177) it is stated that they had, in the year 1826, upwards of 300 societies and about 200 preachers; now they have in the United States and British Provinces 381 preachers and 722 societies, (or, deducting 4 for the British Provinces, 718,) 44 of which have been added during the past year. These particulars were taken from *The Universalist Register and Almanac for* 1837. * * * The population of this denomination is stated to be about 500,000.

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'The following is the Profession of Belief adopted by the General Convention of Universalists in the United States, at the Sessions holden in 1803; it has never been altered, and it is perfectly satisfactory to the denomination.

'Art. I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind.

'Art. II. We believe that there is one God, whose nature is love; revealed in one Lord Jesus Christ, by one Holy Spirit of grace; who will finally restore the whole family of mankind to holiness and happiness.

'Art. III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practise good works, for these things are good and profitable unto men.'—Hayward, p. 111.

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We now come to that section of The Friends, who separated from the main body in the year 1827, under the auspices of Elias Hicks. They are chiefly to be found in the States of New York, Pennsylvania, Maryland, Ohio, and Indiana; in New England, Virginia, and North Carolina, no separation has taken place. According to *The Friends' Pocket Almanac for* 1837, published by Joseph Foulke, at Philadelphia, it appears that the *Hicksites* have 6 yearly meetings, 3 half yearly, 36 quarterly, 147 monthly, and 379 meetings for worship, or, deducting 12 for Canada, 367, which indicates the number of their distinct societies. In the year 1828-9 there were, in the State of Pennsylvania, 25,000 Friends, of whom the Orthodox, (as they are usually called,) amounted to 7,000, and the Hicksites to 18,000 and the disproportion is now still greater in favor of the latter. In the city of Philadelphia, the Orthodox have four churches, and the others three; and in one of the latter I have repeatedly seen from 12 to 1500 persons present. In the State of New York, I am told that the proportion of Orthodox to Hicksites is about 6,000 to 19,000. Of the aggregate numbers of each party throughout the states, it is very difficult to form an estimate.

* * * There can be no doubt that the greater part of this body of seceders, though bound together by no doctrinal test, are either Unitarians in sentiment, or very nearly approaching to it. For an account of their tenets I was referred to a small book, of which a second edition has appeared at Philadelphia, entitled, 'Conversations on Religious Subjects between a Father and his sons; by Samuel M. Janney.' With the sentiments of this book I was told that those of the majority of the denomination agree. From this treatise it appears, that they do not believe the commonly received doctrines of the Corruption of Human Nature, and Atonement by the Death of Christ. On the latter point the author is very explicit; he says, 'The doctrine that God cannot or will not forgive sins without a compensation, and that, man not being able to make this compensation, it was made by Jesus Christ, who was appointed or given up to be *killed for this purpose*, is so inconsistent with the Divine character, that I cannot reconcile it to my feelings; it appears to me to deprive the Deity of that infinite love which is his most endearing attribute, and if a human parent were to act upon the same principles towards his children, we could not justify his conduct.' p. 156.

He has also the following excellent remarks on Creeds:—

'It has always been the effect of human creeds and systems of religion to array sect against sect, and brother against brother; but our Divine Master has given us no creed to bind the consciences of men, except that one rule by which their principles may be known, which is to try them by their *fruits*, for a good tree cannot bring forth evil fruit, nor an evil tree good fruit.' p. 31.

The author declares, p. 109, that he 'believes in the divinity of Christ, but cannot receive the doctrine of Three Person in One God;' and although he professes fully to acknowledge the union of the divine and human natures in Jesus Christ, yet he goes on to explain this in a manner which no orthodox writer could do. He says, 'I can see no need of calling it a hypostatical union, for there is no such language used by the inspired writers, and I believe that this and other Latin names, (such as a Trinity and a Triune God,) have been used as blinds to conceal from the public the deplorable ignorance of priests and professors in relation to divine things. They being ignorant of 'that wisdom which is from above,' (James iii. 17,) have resorted to 'the words which man's wisdom teacheth,' in order to appear wise before men.'

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He also acknowledges, p. 126, that though Jesus Christ was miraculously born of a virgin, yet 'it is very evident that the two natures were distinct in him, *as they are in all the sons of God*, for it is not possible that the divine nature should suffer death, or be affected with agony of soul.'

He lays much stress on the importance of the '*inward light*,' and declares that 'the union of the soul with God, by obedience to the manifestations of his Spirit within us, is the whole sum and substance of the Christian religion.' p. 166.

* * * * The total number, then, of religious societies in the United States, which may be regarded as rejecting the doctrine of the Trinity, is as follows:

Unitarians	221
Christians	1200
Universalists	718
Hicksites	467
	2506

And if I am reminded that all general assertions are dangerous, and that among the above there are many individuals who still believe in the Trinity, I may state, as much more than a set-off to this, that many Unitarians are to be found among the *Lutherans*, and that the *Campbellite Baptists*, (whose numbers have not been computed,) are also considered in the main to hold the same sentiments; they 'protest against all human creeds as bonds of union, and profess subjection to the Bible alone.' Hayward, p. 21.

To those who agree with us in religious sentiment, the above statements must be very satisfactory. While Great Britain and Ireland, with a population which may be stated at 26 millions, boast only about 300 Unitarian congregations; the United States of America, with only 15 millions, shew 2,500. This demonstrates unequivocally which way the balance will turn, when there is no incubus of an established church to weigh down the scales which are opposed to free inquiry. Compared with other nations, America has acted a noble part in the history of religious freedom; she has spurned the dictation of a political priesthood, and has dared to inquire for herself into the meaning of the oracles of God. And if she has done well for the past, she promises as well for the future: the seed which is sown, has been cast abroad too widely, and taken root too deeply for the blade to be easily plucked up; its growth will be cherished by the dew of free institutions, and the result will be a glorious harvest, which will well reward the care and labor which have been bestowed on its production. Many, whose minds are not preoccupied with any decided religious opinions, will be easily won; and it is not too much to predict, that from the ranks of our opponents there will be many desertions. The tenets of the self-styled orthodox are already quivering in the breeze; the Presbyterians are beginning to find that it is a very difficult thing to *fix a creed* and bring their thickly serried phalanxes into regular battle array; while Harvard is condemned as Unitarian, the Calvinists of Connecticut are not satisfied with the Taylorism of Yale; and Amherst and Andover have each their own shade of doctrinal belief. In the mean time education is advancing with rapid strides, and science and literature are following in her train. Every thing, in short, is favorable to the advancement of truth, on whichever side truth may lie; and if they who *think* that they seek her with more freedom and fairness than their neighbors, do not now rouse themselves into unwonted exertion, and put forth all their energies in so good a cause, they will lose the noblest opportunity that ever presented itself for setting free the human mind from the trammels of party, and infusing into it all the life-giving and consolatory spirit of the Gospel of Jesus.

To the above account of those entertaining Unitarian sentiments in the United States, I shall add a few particulars respecting the Unitarian Clergy in the City of Boston and its immediate neighborhood. I remained among them two months, and have no hesitation in saying that they are a body of men earnestly devoted to their profession. Their duties are of the most laborious description: they are expected to preach twice every Sunday, and as there is a good attendance at church every part of the day, and the people have a great objection to hear an old sermon, the only resource which the preacher has is to make frequent exchanges with his brethren. This system is carried so far, that I have heard it affirmed, that out of the 104 times that there is service in the course of the year, a pastor does not in general preach more than sixty in his own pulpit: he is commonly to be found there in the morning, but in the afternoon, in four instances out of five, he officiates elsewhere; so that it is impossible to divine beforehand who will preach in any given pulpit in the latter part of the day. Nor yet is preaching all that the ministers are called upon to do;—they have to officiate at baptisms, marriages and funerals, occasionally to address the children in the Sunday-school, or to meet the teachers on the week-days, and to visit their flocks both in morning or afternoon calls, and in a more formal way when specially invited. To the visiting of their flocks they are, with few exceptions, particularly attentive; in most of the congregations there is not a family which is not called upon once or twice in the course of the year, and oftener in case of sickness; and several of the pastors are understood to be at home on the Sunday evening, in order to receive visits from any of their hearers who may wish to pay their respects to them. The salaries which they receive for all this amount of exertion, vary from 1800 to 2500 dollars a year; one, from peculiar circumstances is as low as 1500, and another as high as 3000; and to one of the churches and one only, is there a parsonage attached. Besides this there are, indeed the marriage fees, which in some of the larger congregations amount to a considerable sum; but when it is taken into account how high the cost of living is in a city like Boston, and that none of the ministers have leisure to keep school, nor can have recourse to any other means of life, except what may be derived from occasional writing, it must be allowed that their professional income is little enough. Much exertion is required of them, and literary exertion in a climate like that is sufficiently trying. It were to be wished that the people were a little more considerate of the limited powers and capabilities of both mind and body, and in particular, that they would leave their pastors a little more quiet time for study, and not break in upon them at all hours, and expect to be received. Yet it must be allowed, that great deference and respect are shewn to the ministers, and that nothing can exceed the liberality of a flock to their pastor when the performance of his professional duties has impaired his health. In such cases it is quite usual not only to give him leave of absence for a season, but to allow his salary to go on, and to pay supplies for his pulpit; and many instances might be mentioned, in which a handsome purse has also been made up, in order to provide him with the means of travelling abroad. It would be wiser, certainly, to prevent the evil, than to have it to cure; but when it is to be cured, there is no want of the necessary means. The salaries of the country ministers are of course proportionably less than those in the large towns; what their average amount may be I know not, but I have reason to believe that the ministers of this persuasion generally are much better paid than their brethren in England. One strong proof of this is, that through the whole course of my travels in the States, I did not meet with a single Unitarian minister, and heard only of *one* who kept school.

In 13 out of 16 of the Unitarian churches in Boston, the service is in the morning and afternoon; in none of these is there any service in the evening. On Thursday there is a lecture at eleven o'clock in the forenoon. This institution is as old as the Puritans, and has many venerable associations connected with it; but it may be questioned whether there is much use in keeping it up, as it seized upon as a convenient opportunity for proclaiming the banns of marriage; as not more than a dozen persons attend besides the ministers; and it is too clear to be denied, that the latter go much more for the sake of arranging their exchanges for the following Sunday, than for any higher purpose. It is the less necessary that they should meet on that day, and at that place, for the transaction of these matters of business, as they have an Association, which meets every other Monday evening at their houses in rotation. They assemble at four in the afternoon, and after a prayer has been offered, they have tea; and then follows a discussion on some subject generally agreed upon beforehand. I was present on three of these occasions, and have reason to remember with grateful pleasure, the interesting and instructive discussions which took place. There were present from twenty to thirty ministers; they constitute what is called *The Boston Association*, though the members who compose it, are not exclusively those who have a pastoral charge in the city. These Associations are voluntary societies formed in different localities according to circumstances. Thus there are the Middlesex, the Norfolk, and the Essex Associations. The only power which they possess is that of granting testimonials to those who desire to enter the Christian ministry. In order that a minister may receive ordination, and become pastor of a flock, it is necessary that he should bring testimonials from a theological school, or from some Association of Ministers, who give this certificate on examination, if they consider it to be necessary. In such a case, the aspirant would be required to read a sermon of his own composition before the Association; but this is now discontinued in that which meets at Boston, as most, if not all, the applicants have been educated at Cambridge, and it is considered that every young man that has gone through the full college course, and maintained a good character, is duly qualified.

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Of the preaching of the Unitarian clergy in Boston I was not, perhaps, long enough among them to enable me to form a very decided judgment. I did, however, hear many of them preach, and consider that the style of their sermons is serious, earnest and evangelical, avoiding doctrine, and turning chiefly on those views of Christian truth which will have the most direct influence on practice. With respect to their own peculiar tenets, their policy is a quiet and a pacific one; they consider the controversy, in fact, as having passed in that portion of the Union, and think it best now to let the question take its own course, trusting to the aid which liberal opinions may be expected to derive from the progress of education and the advancement of learning and science. In the reading of the Scriptures I cannot say that they excel, though in this they are not worse than we are in England. They pray without notes, and in conducting this part of the service they are pious, fluent and correct; but they want fervor and *unction*: they want precisely that which the preachers of the French and Genevan Reformed Churches have in such unrivalled perfection, and for the acquiring of which it would be well worth while to take a voyage across the Atlantic and a journey across the Jura Mountains. To be fully appreciated, it must be *heard*.

Dr Channing's style of preaching is then commented upon and highly praised—after which the writer passes to a warm and merited encomium upon the late lamented Buckminster, in these words.

I cannot quit the subject of the Boston Clergy without mentioning the high estimation in which the character of the late Rev. J. S. Buckminster is still held. It is now twenty-five years since he died, but there are many persons who have a very distinct recollection of him, and who speak of him in terms approaching to veneration. One who had known him well, told me that nothing could be finer or more affecting than his preaching;—his voice was *music*, his person handsome and engaging, and his manner simple and graceful. Such was the effect of his public services, that my informant never remembers to have heard him preach, without seeing some of the flock melted into tears. Nor yet was the admiration of him confined to the pulpit. No man ever exerted a more decided or a more beneficial influence than he did on all the literary and philanthropic institutions of Boston; he was the moving spring of every useful scheme; and though by no means a talkative man, being even somewhat taciturn, (from the effect, perhaps, of the constitutional malady which brought him to a premature grave,) yet he was the great point of attraction in every company in which he happened to be; and to feel that they were in his *presence* seemed to be enough for people. It is pleasing to be able to add, in the words of another of his contemporaries, that though thus sought out, he was never puffed up with pride, and though possessed of the most splendid abilities, he could yet condescend to be a drudge. He had a library of 6 or 7,000 volumes, a larger one than what was at that time possessed by any private individual in the States; on this he had expended all his own little property, and he had had many books presented to him. From ill health and the press of business, he would often not be able to commence his sermon till late on the Saturday, and he would then sometimes take a printed discourse, appropriate the general plan, and write it off in his own words. This was the case with the three sermons on Faith, published in the first volume of his discourses, the leading ideas being borrowed from Cappe; 'But,' his editor remarks, 'his thoughts, where these coincidences exist, appear always to have passed through, and to have taken an original coloring from, his own mind; and he has adopted nothing which he has not embellished and improved.'

To the inexpressible grief of his friends and the public, this most highly gifted man died at the early age of twenty-eight. If he accomplished so much in so short a life, what might he not have done, had his days been prolonged? It is some consolation that we possess two volumes of his sermons, together with an Oration, full of matter, and redolent of taste and genius, delivered before the PBK Society at Harvard College. The first of these volumes is now entirely out of print, both here and in America, and the second is to be had only here. I have had an intention expressed by a Transatlantic friend, well qualified to do it justice, to collect together all that Buckminster ever wrote, including not only the two volumes of Sermons and the Oration, which have already appeared, but many smaller articles scattered throughout periodicals, but well known to have proceeded from his pen. These, with the Memoir by Thacher prefixed, would form three volumes; and their publication would have the effect of bringing more into notice a divine, whose discourses appear to me to approach nearer to the perfect model of what a sermon ought to be, than any others which I know, and whose cultivated mind has shed a light which will not soon fade, both on the city which had the benefit of his services, and on the country which gave him birth. For myself I can truly say, that amidst many difficulties and discouragements, I shall ever consider it an honor to belong to a profession, which Buckminster thought it worth while to consecrate his masterly talents and diversified acquirements.

I have stated above that there are in the city of Boston 16 Unitarian Churches. Thirteen of these are what would there be called parish churches, i. e. occupied by a miscellaneous congregation; and though these are not full, it is yet so difficult to obtain pews in them, that some persons professing Unitarian sentiments are compelled to frequent orthodox places of worship. Besides these 13 churches, there are two chapels, which have been erected for the *Ministry at Large;* and there is the service at the Masonic Temple, conducted by Rev. O. A. Brownson, before *The Society for the promotion of Christian Union and Progress*. This gentleman is an Unitarian in sentiment, but his views are somewhat peculiar, and his church is not considered to be one of the Liberal Congregational Churches of the city. I heard him preach to 1,100 people, without a note before him, and he preached well; it was strong common sense, clearly expressed.

After briefly speaking of the Ministry at large and of the Sunday school Mr Wood thus concludes:

Hoping that this account of what our American brethren are doing for the cause of what we deem to be truth, may have the effect of stimulating us to increased exertion, and sincerely wishing that others may have as ample opportunity as I have had of witnessing their zeal and enjoying their friendship,

I remain, Sir, yours respectfully,

S. WOOD.

TROUBLE AMONG THE CATHOLICS.

A small pamphlet was lately sent to us, entitled Minutes of a correspondence between the Right Rev. John Dubois, Roman Catholic Bishop of New York, and the Trustees of St Joseph's Church, relative to the Pastorship thereof.

The publication of this pamphlet originated from the circumstance of the Church of St Joseph's being placed under an Interdict by the Bishop, in consequence of certain measures adopted by the Trustees, in reference to the removal of the Rev. Mr Quinn from the assistant Pastorship—the Trustees therefore deeming it to be needful to use this means of enlightening the public in regard to the difficulties be-

tween themselves and the Bishop, and to vindicate their characters from any imputations to which they might be exposed.

We have read the Book with considerable interest. It makes some singular revelations with regard to the attempts of the Bishop, on the one hand, to maintain in their fullest extent his assumed prerogatives, and to exact the strictest subserviency from the parishes and congregations under his supervision, and on the other hand, the growing impatience of such restraint on the part of the laymen, and their determination of exercising the plain rights of reasonable men and of Christians.

The correspondence is marked by the greatest boldness, spirit and resolution, on the side of the Trustees, and by no little acerbity and pettishness on the part of the Bishop.

Concerning the merits of the controversy it is not in our power to express any opinion. But it appears to us to be impossible for any one to read the pamphlet without coming to the conclusion that the Right Rev. Bishop has gained no laurels in the dispute. His lay subjects evidently far excel their spiritual Superior in the art of correctly writing the English language, and in the management of an argument.

If we had space, we should be tempted to give to our Readers a specimen of the style of addres s on both sides; that they might see how little reverence is felt by certain *good Catholics*, in America towards a *Right Rev*; and judge whether the influence of our free institutions not silently but constantly and irresistibly working to undermine and destroy Papacy in all its forms.

The writer of the following has our thanks.

ORDINATION.

On Wednesday 11th inst. Mr John Parkman, Jun., lately of the Theological school in Cambridge, was ordained as Pastor of the Third Congregational Church and Society in Greenfield, Mass. The services were as follows;—Introductory prayer and selections from Scripture by Rev. Samuel May, Jun., of Leicester; sermon by Rev. Dr Parkman of Boston; consecrating prayer by Rev. Daniel Austin, of Brighton; charge by Rev. George Ripley, of Boston: Right-hand of fellowship by Rev. Mr Everett of Northfield; address to the people by Rev. Mr Hall of Dorchester; and concluding prayer by Rev. Mr Smith of Warwick.

The proceedings of the society both in the erection of their commodious and beautiful church, and in their settlement of a minister appeared to have been conducted with great harmony. The church was dedicated but a few weeks since; and we trust that now with the ministry of their new pastor, and with the friendly spirit, that in an exemplary degree unites the different denominations in that place, they may long continue to know how good and how pleasant it is for brethren to dwell together in unity.

A more than usual number of ministers and delegates was assembled on the occasion, and the services which were very interesting and impressive, were attended by a large and serious audience.

SUNDAY SCHOOL SOCIETY.

A quarterly meeting of this society was held on Sunday evening last at the commodious chapel in Phillips Place, and was opened with prayer by the Rev. Dr Parkman. The chairman, Dr Flagg, having stated the object of the meeting, two interesting and highly satisfactory reports were communicated, the one from the superintendent of the Sunday school in the First church in Cambridge, (Rev. Mr Newell's); the other from that of the First church in Dorchester, (Rev. Mr Hall's).

The meeting was afterwards addressed by Mr Barrett of the Theological school in Cambridge, by Messrs. Gray, C. F. Barnard, and H. Clapp, Jr., of this city, by Professor Ware Jr. of the University, Rev. Mr Muzzy, of Cambridgeport, and Dr Parkman.

The meeting was a good and useful one, and was suited to leave useful impressions. We were gratified with the course of remark in which something was said and freely admitted of the defects and dangers as well as of the benefits and bright prospects of Sunday schools. This discrimination is as salutary as it is wise. The most faithful and efficient friends of Sunday schools are those, who looking steadfastly at what is wanting, rather than profusely commending what is attained, labor to advance the sacred interests of religious education more and more, to raise the standard of ability and fidelity in the teachers, and to animate with good motives for attendance and with good conduct the children committed to them. We were particularly pleased with the devotional and practical character and tendency of the remarks.

EDUCATION BY THE CATHOLICS.

It is a matter of general observation that the Church of Rome regards its missions in America with especial interest; and that it is earnestly engaged in extending its influence in this country by means of the education of youth. We learn that the Catholics have in the United States *twenty three Nunneries, fifty-nine female Academies, and fourteen Colleges.*

These are almost all located in the South and West, to which portions of our country their chief attention and efforts are directed.

Much as is said in relation to the field for the labors of Evangelists which is opened in the west, we do not believe that any denomination of Christians yet adequately realizes the urgency of the call that comes to them from that quarter of our country, and the favorable prospects of proselyting, (if such is the wish of any) or Christianizing the multitudes who are scattered throughout and beyond the valley of the Mississippi like sheep without a shepherd.

We have been requested to mention that the Boston Female Samaritan Society will celebrate its twentieth Anniversary on Sunday evening October 22d, by religious services, and a Discourse by Rev. John Pierpont, in the Rev. Mr. Streeter's Church, in Hanover street.

It is hoped that this excellent association will be encouraged and gratified by a large audience and a liberal contribution.

THE BAPTISTS.

We perceive from various evidences that this denomination is increasing in numbers and influence, and not slumbering in efforts to extend the influence of their faith.

About 600 young men are now in preparation for the ministry; and between 160 and $180,000 have been expended during the past year for Foreign and Domestic missions, ministerial education and Bible and Tract distribution.

The following papers are now published by this denomination in the Valley of the Mississippi. The Cross and Journal, at Cincinnati; The Baptist Banner, in Kentucky; The Pioneer, in Illinois; The Baptist, in Tennessee; The South Western Religious Luminary, in Mississippi.

REV. MR NOYES AND THE UNIVERSALISTS.

It will be remembered that we published a few months ago some remarks concerning a difficulty between Rev. Geo. R. Noyes and the Universalists of Petersham, with a letter from that Rev. friend.

We learn from the last *Trumpet and Universalist Magazine* that the Universalists in Petersham have lately seceded and established a Religious Society among themselves. This is as it should be.

The Trumpet publishes the correspondence between Mr Noyes and the leading Universalists of the place—from which we make the following extracts.

We would premise, that our Friends are sufficiently well informed concerning the *grounds* of Mr Noyes's change in regard to his purpose of exchanging, to form their own, and a fair and just opinion upon the matter.

Petersham, Nov. 17, 1836.

At a meeting of the friends of Christian liberty and believers in the redemption of all mankind through Jesus Christ, holden at Col. W. Wadsworth's house in Petersham, on Saturday Nov. 26, 1836, agreeably to previous notice, the meeting was organized by the choice of Henry Brooks as Chairman, and E. G. Chamberlain as Secretary.

On motion of Thos. D. Brooks, a Committee was chosen to wait upon Rev. G. R. Noyes, and make propositions to him to exchange with Universalist preachers a reasonable portion of the time.

Chose Peter Chamberlain, Henry Brooks and Charles Wheeler, as Committee for said purpose. On motion of Jesse Rogers, chose Joel Chamberlain, Calvin Peabody, Abel Piper and Charles Wheeler, a Committee for the purpose of obtaining subscribers to the foregoing request.

On motion of Peter Chamberlain adjourned to meet in this place on the 24th of Dec. 1836.

Between this and the 24th of December the Committee appointed to circulate a request for Mr Noyes to make exchanges attended to their duty, and it appears about fifty-four signed the petition.

Dec. 24th, met agreeably to adjournment.

Heard the reply of G. R. Noyes to the request of your Committee—which was as follows:

To Jeremy Galland and fifty three others, who signed the request 'that I would exchange a reasonable part of the time with preachers of Universal Salvation.'

Gentlemen—The subject of your request is a very important one, and entitled to my most respectful consideration on its own account, as well as on account of the respectable names, by which it is accompanied. I feel that my decision will be productive of much good or evil to the Society of which I am the minister, and the town of which I am an inhabitant. The subject has occupied my mind a long time, and I have formed the opinion, and maintained it years ago in the ministerial association to which I belong, that there ought to be exchanges between Christian ministers of good standing in every denomination, unless the state of opinion in their societies is such as to render it manifestly inexpedient. My principle is to regard all as entitled to Christian treatment, and Christian privileges, who profess and call themselves Christians; and from this principle, as it appears to me, results the duty that one Christian minister should be willing to exchange with another, unless circumstances, which he cannot control, render it manifestly inexpedient. I believe that exclusiveness has been found to have but little efficacy in putting down error, or in advancing the cause of truth. I believe that truth need not shun the most rigid investigation, and that it is promoted by the utmost freedom of inquiry, and by the most generous liberality towards those, who are supposed to be in error. I believe, too, that the cause of practical religion will be promoted by greater harmony, and by a spirit of candor and concession amongst Christians, that differ in sentiment. And I trust in the providence of God, that truth will gain more than error by the peace of the most expansive Christian charity.

Such are my sentiments; and yet the state of opinion in the society of which I am the minister, renders it somewhat difficult for me to decide what my duty is under existing circumstances; and I have no little anxiety in regard to the effect of my decision on a society, whose welfare, temporal and eternal lies very near my heart. The names of a large majority of my society do not accompany your request, and I fear that the measure, which you request, will be disagreeable to many.

Nevertheless, I have come to the conclusion that the best interests of the society, of which I am the minister, on the whole will be most promoted if, following out my general principles, I comply with your request.

Your request is reasonable. The rights of minorities ought to be duly respected, especially in matters of religious opinion. The interests of the Christian religion will be promoted by the universal exchange of Christian courtesies among all, who bear the Christian name; the cause of truth and righteousness will not in the end suffer by such a course, and peace and good-will will thereby be promoted amongst the inhabitants of this town.

I therefore hereby signify my readiness to comply with your request, viz: 'to exchange with preachers of universal salvation a reasonable part of the time.' I trust that many of my society who from various reasons have not joined in your request, and who do not wish, on their own account, to hear preachers of universal salvation, will yet be liberal and enlightened enough to make a concession to the wishes of others, in observance of the Christian precept of doing as they would be done by, and in promotion of the cause of Christian union and charity.

I have thought it best, not to ask the advice of any one in this matter. The responsibility rests entirely on myself. I have acted for the best, and I trust that, at the worst, no greater evil will be caused by it, than may be remedid in good measure by my withdrawal from my present station.

It is important that those, who made the request should not expect too much from it. They must remember that the whole number of exchanges which I have hitherto found it convenient or expedient to make is, about sixteen or eighteen in the year. They must remember too, that I am surrounded by ministers of my own denomination, with whom it is very convenient to exchange. Considering these and some other circumstances, they will, I think, be convinced that about four exchanged in the year, or one fourth of the whole number which I make, will be 'a reasonable part of the time.' They must also remember that such exchanges depend in part upon circumstances beyond my control, viz: on the willingness of Universalist ministers to exchange with me, and upon their living within convenient exchanging distance.

One thing more I should expect, if this arrangement should be effected, viz: that members of my society shall not invite clergymen to preach in any other way than by exchange with me; and I shall be unwilling to exchange with a minister of any denomination who shall preach in this town to my parishioners, without my invitation or consent.

If this arrangement is affected, I shall endeavor to treat all my parishioners of every opinion with equal regard; and I believe that mutual candor, and charity, are all that is wanting to make it satisfactory. If any explanation is needed of what I have written, I should be happy to make it, upon request.

Very respectfully, G. R. Noyes.

The above being read, on motion of Nahum Gale for acceptance, it was unanimously accepted.

On motion of P. Chamberlain, voted to chose a Committee to wait upon Rev. G. R. Noyes, and to inform him of the acceptence of his answer to the request and to make arrangements with him concerning the exchanges.

Chose P. Chamberlain, Henry Brooks and J. Galland, said Committee to act with discretionary powers.

Voted, That said Committee call a meeting at such time and place as they shall think expedient, and the meeting was dissolved.

Such were the circumstances which resulted in the arrangement with Rev. George R. Noyes, to exchange with preachers of universal salvation 'a reasonable part of the time' during the year. After Br. Gilman Noyes, of Spencer, preached on exchange with Rev. G. R. Noyes, of Petersham, carrying into effect, in part of the arrangement which had been made, Mr Peter Chamberlain, chairman of the Committee received from Rev. G. R. Noyes, the following communication in which he refuses to fulfil any farther, the arrangement he had entered into, and in it assigns some of the reasons which led him to this resolution.

Petersham, July 31, 1837.

Dear Sir—As you were the chairman of the Committee, which conferred with me respecting exchanges with preachers of universal salvation, I take an early opportunity of informing you, that I have been reluctantly convinced that it is my duty to alter my course, and to retract the consent, which I then gave to the persons, of which you were the Committee.

I think I need not assure you, that it was with the best feelings and from a sincere desire to promote peace, and the best interests of this place, that I consented to your request. I have still great confidence in the general principles of toleration and charity, upon which I acted.

But the force of circumstances is at present, too strong to allow my wishes to be gratified. I am now compelled to believe that a continuance of exchanges with Universalist ministers will promote ill-will in this place, and convert my pulpit into a field of theological warfare. I cannot detail to you all the circumstances, which have led me to alter my course. One important circumstance is the spirit which has been of late manifested in the Trumpet newspaper toward the denomination to which I belong, and especially an attack upon me in the last number, which I cannot reconcile with the supposition that Universalist clergymen wish to have friendly exchanges with my denomination.

I have neither a face of brass, nor nerves of iron. And my feelings will not allow me to appear as a preacher before people, whose minds have been unjustly pre-occupied with the belief that I have represented Universalism as being as bad Atheism, and Universalist ministers as being as bad as Atheists. I do not say that I shall never exchange with Universalists, for I regard them as Christian ministers; but I shall not at present, and I hereby retract my consent to the request, which was presented me through you. If any have joined the society, and been taxed, on account of my consent to their wishes, I will see that it is refunded. I shall exchange with clergymen of the Restorationist denomination, who desire it, until I am convinced that it is inexpedient,

Yours with great regard,

George R. Noyes.

AMERICAN UNITARIAN ASSOCIATION.

The General Secretary of the American Unitarian Association has recently visited the following places, and formed Auxiliary Associations;—

Peterboro', N. H.	Rev. Abiel Abbot, Agent.
Dublin,	Rev. Levi W. Leonard,
Keene,	Deacon A. Wright,
Walpole,	Wm. C. Sherman,
Windsor, Vt.	Doctor Chas. G. Greene,
Bedford, Mass.	Hon. Reuben Bacon, Esq.

In some of those towns liberal subscriptions were made. John Prentiss Esq, and Miss Keziah Bixby, of Keene, and Miss Abigail Abbot, of Peterboro', became life members, by subscribing six dollars a year for five years.

The Association at Walpole is Auxiliary to the New Hampshire State Association.

James Loring and Co., have published The Family Temperance Agent: containing illustrations of the established principles of the temperance reformation.

The Sunday School Teacher, and Children's Friend, for October, is an interesting and useful number.

Otis, Broaders & Co. have sent us The Literary and Theological Review, No. 15, September, 1837.

We have received from the Publishers, Whipple & Damrell, The Spirit's Life a Poem; delivered before the Literary Fraternity, Waterville College, and the Porter Rhetorical Society, Theological Seminary, Andover, at their aniversaries, August and September, 1837, by Rev. Ray Palmer.

Weeks, Jordan & Co. have received The Edinburgh Review. No 132.—For July, 1837. American Edition—vol. 6. No. 2.

We have received an 'Address delivered before the Hawes Juvenile Association for the suppression of profanity, by George A. Stevens; published by Weeks, Jordan & Co, which shall be particularly noticed next week.

INTELLIGENCE.

Wreck of the Steamboat Home.—The Steam Packet Home, one of the New York and Charleston line, was wrecked on the night of Monday 9th, inst. near Ocracock light. The following particulars are selected from the various accounts of this melancholy event.

The 'Home' made rapid progress after she left New York, and had proceeded as far as to the southward of Cape Hatteras, when the wind, which had blown very freshly all Monday morning 9th inst., increased to a gale about two o'clock, P. M. and caused the boat to labor very much.

It was soon very generally manifest that her frame was not strong enough to withstand the violence of the sea, and we learn that she raised in the bow and stern at least three feet from her proper line.

The leak began on Sunday night, and before morning had increased so much that all hands were kept at the pumps; even the ladies were employed with buckets.

About 7 or 8 o'clock P. M. the water had quenched the fire under the boilers, and she continued nearing the land by means of her sails, until half-past 10 o'clock at night, when she struck the shore near Ocracock, and immediately went to pieces

There were on board 90 passengers, of whom about 20 were saved, with about the same number of the crew. Only two ladies were saved, both of Charleston—one of them Mrs Schroeder—the other a foreign lady. Capt. White and nineteen of the crew were saved.

The crew consisted of 45 persons, including waiters, female servants, &c. of whom 25 were lost.

Among the list of passengers who were lost, we are sorry to notice the names of Professor Nott and lady, of Columbia, S. C.

Two of the passengers were saved by means of India rubber life preservers. They state that if there had been 150 of these on board but very few lives would have been lost.

Congress.—The extra session of Congress closed on Monday last.

Indians for the Florida War!—The steamboat Wilmington passed this port yesterday, for Jefferson Barracks, having on board one hundred Indian warriors, destined to operate in the war against the Seminoles of Florida. They belong to the Delaware tribe, a nation of brave and hardy men. We learn from Capt. Bean, by whom these Indians have been received into service, that a party of Shawnees, amounting to about one hundred men, are also expected to engage in this campaign. It is not probable that the service of any other Indians will be procured for this war.

Fighting side by side with these Indians, will be found the volunteers of Missouri—the savages receiving the round sum of *forty five dollars*, rations and transportation, per month; and the sons of Missouri, the promise of *eight dollars*, rations and transportation, for the same time. We make no comment, either upon the anti-christian and shameful act of employing such a force to fight our battles with a handful of their countrymen, nor upon the digraceful discrimination which is made to the prejudice of the citizen soldier.—*St. Louis Republican.*

We learn abat on Monday night last, as the Rev. E. P. Lovejoy (editor of the late Alton Observer, Abolition paper,) was in company with his wife, in St. Charles—a number of persons assembled at a late hour in the night, when he was informed that he must instantly leave, or his life would be in danger. Mr L was in bed when the information was communicated to him; he instantly arose and lett the town. This move, unless there were other circumstances connected with it, of which we have not herd, cannot be too strongly condemned.—*St. Louis Bulletin.*

Steamboat Fleet.—It being 'opposition night' the wharves on the North River side were crowded last evening, to see the several steamboats depart at 5 o'clock. The fare being reduced to the trifling sum of fifty cents to Albany, the boats for that place were crowded; many, it might be supposed, thinking it cheaper to travel at that rate than to remain at home. At the striking of St Paul's clock, the Utica left the wharf, and was followed by the others in the following order: Emerald, for Poughkeepsie; Norfolk, for New Windsor; North America, for Albany; Fanny, for Malboro' and New Paltz; Experiment, for Cornwall; Diamond, for Albany; Washington, for Newburgh; Highlander, for do; Congress, with two freight boats in tow, for Poughkeepsie and Kingston; William Young, for Fishkill. At the same hour some half dozen boats were between the state prison dock and Courtland street, on their way down; which, with the ferry boats crossing, made a fleet of upward of twenty steamboats.—*N. Y. Com. Adv.*

Anthracite for Locomotives.—We yesterday visited the steam engine manufactory of Messrs. Garrett & Estwick, in Race street, to see a locomotive engine arranged for the use of small anthracite coal. The engine, in all its important parts, was similar to those in use on our rail roads, with long horizontal boilers. The draft for burning the coal is, however, increased by some arrangement in the flue or throat of the chimney, in front of the boiler, where the steam after use, is brought into boxes. We are not sufficiently versed in the mystery of the steam engine to describe the addition made by Messrs. G. & E., but we could see that the draft upon the fire was tremendous, and the creation of steam of course proportionately rapid. The engine will in a few days be placed upon the Columbia rail road for trial We see no possibility of its failure, and think that its success will be a public benefit.—*U. S. Gazette.*

Portuguese Vessels.—The President has issued a proclamation, announcing that discriminating duties are exacted on American vessels in ports of the kingdom of Portugal, and that in consequence foreign tonnage duties will be exacted on Portuguese vessels in ports of the United States.

Washington's Opinion of the obligation of Debtors in the United States to British Creditors, in July 1786:

'To W. Welch, London. I again repeat that I ask no discrimination in my favor, (as to interest during the war from early payment, &c.) for, had there been no stipulation by treaty to secure debts, nay more, had there even been an exemption by the legislative authority or practise of this country against it, I would, from a conviction of the propriety and justice of the measure, have discharged my original debt to you.'

The preceding extract is from the 12th and last volume of Spark's 'Writings of George Washington,' just published.

Foreign.—The following items are from English papers of Sept. 16th.

The British Parliament met on the 11th of Sept. and was again prorogued to the 2d of October. The actual day of meeting was not determined.

Cotton, we are sorry to say, has fallen 1-8 to 1-4 per pound.

The Paris advices are to the 13th. The question of the dissolution of the Chambers was not yet determined, although the *Journal des Debats* announced that the decree for that purpose would be published toward the end of September.

There was still doubt as to the expedition against Constantine, but the Duke de Nemours had gone to join it.

The advices from Lisbon are to the 7th of Sept. A battle was fought on the 28th of August, before the city of Lisbon, but without decided advantage to either party. A proposition for an armstice had been made by the ministerialists, but had not been acceded to. The latest account was that the charterists had withdrawn to the Northern province, pursued by their antagonists. A battle was daily expected.

From Spain there is little intelligence of interest. No affair of any magnitude appears to have taken place between the hostile armies, although there had been several skirmishes. Brigadier O'Donnell made a sortie from St. Sebastian on the 7th, and marched as far as Ardaoin, meeting no resistance from the Carlists.

Destruction of Human Life.—A Paris paper lately entered into an elaborate calculation to show the number of human beings Napoleon had sacrificed to his ambition. The calculation gave the number at upwards of 6,000,000, or nearly four times the population of London.

Warren Street Chapel.—The second course of Lyceum Lectures will commence the first Tuesday in November, at this Institution, with an Introductory by Geo. S. Hillard Esq.

The succeeding Lectures will be given by Messrs. Horace Mann, George B. Emerson, Robert Charles Winthrop, Jonathan Chapman, and Oliver Wendell Holmes, of Boston; Francis Baylies, of Taunton; Henry Ware, Jr. of Cambridge; George Putnam, of Roxbury; John L. Russel, of Salem; Thomas B. Fox, of Newburyport; and Andrew P. Peabody, of Portsmouth, N. H.

Single Tickets, at one dollar each, and other tickets, at two dollars, admitting three persons, may be had of Weeks, Jordan, & Co. and at the Chapel.

JOHN L. EMMONS, Treasurer.

Boy Missing.—On the 29th of August last, Lyman Brigham Morse, a lad of about 17 years of age, left the house of Chapin Allen, in Framingham, where he was employed, and has not since been heard of. The circumstances under which he left, give cause to his friends for the most serious anxiety on his account. Said boy is full middling size for his age, with black hair and dark eyes. He wore away checked kerseymere pantaloons, blue spencer jacket, figured silk vest, tarpaulin hat, and thick shoes. Should this meet his eye, he is requested to return to his afflicted parents, or to give them such information as will lead them from their present suspense: and he is assured that he will be joyfully and kindly received, both by them and his late employers. Any information from any other source respecting him, communicated by mail or otherwise, will be thankfully received, and any reasonable reward given for the same. LYMAN MORSE.

Framingham, Oct. 17, 1837.

☞ Printers in New England will confer a favor by noticing the above.

MARRIAGES.

In this city, Mr Daniel W. Lillie to Miss Thankful Nickerson.

In this city, Mr Elias Craig, of Augusta, Me. to Miss Sarah Neal, of this city.

In Groton, 20th ult. Josiah Rogers, Esq. of Billerica, to Miss Lucy Bancroft, of Groton.

In Princeton, N. J. 10th inst. Theodore A. Dwight, of N. Y. to Susan H. daughter of the late Samuel S. Voorhees, of Philad.

DEATHS.

In this city, 15th inst. Mr Sylvestus Sawyer formerly of Pealing N. H. 31 years

In Salem, 14th inst. Charles Chauncey Clark, son of the late Rev. John Clark, of Boston, about 50.

In Claremont, N. H. John Tappan, Esq. 68, a graduate of Harvard University.

In Warren, R. I. 12th inst. Mary, a very interesting child of Lt. Joel Abbot, U. S. Navy. Between 5 and 6 o'clock, A. M. she left her bed, as is supposed, to extinguish the night lamp in the room of her aged grandmother—her clothes taking fire, she was so severely burnt before assistance could be rendered, that she expired at 5 o'clock, P. M. retaining her senses to the last.

In Augusta, Me. Susan E. B. Cony, 7—her clothes accidently took fire, by which she was burned so badly as to cause her death in about thirty hours.

In Geneva, N. Y. 8th inst. Hon Samuel M. Hopkins, 65.

In Alton, Illinois, 28th ult. Dr William S. Emerson, son of Dr Samuel Emerson, of Kennebunk.

EVERETT'S ADDRESS.—An Address to the Philermenian Society of Brown University, on the moral character of the Literature of the last and present century, delivered at Providence, Sept 4th. 1837. By Alexander H. Everett. Just published and for sale at TICKNOR'S, corner of Washington and School streets. o 21

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POETRY.

FOR THE REGISTER AND OBSERVER.

ON THE DEATH OF A YOUNG LADY.

Thou'rt gone, ere grief had power to dim
The lustre of thine eye,
Ere sickness chained the active limb,
Or sorrow stained thy sky.

Oh early blest! thou wast not doomed
To see thy joys decay
Like short-lived flowers that scarce are bloom'd,
Before they fade away.

It was not thine through years of woe
And pain to linger on,
Till all that blessed thy path below,
Health, friends and hope were gone.

But while youth's fair and blissful dreams
Still cheered thy early day,
And hope, with pure unclouded beams
Shone on thy peaceful way;

While yet undimmed thy spirit's light—
Faded thy life away;
As fade the stars that gild the night
In morning's brighter ray.

We mourn not that the hopes are fled
Thy dawn of being gave;
Nor shall one murmuring tear be shed
Upon thy early grave.

Safe from the world's corruption now,
From all its sufferings free,
Ne'er shall thy unchained spirit bow
Beneath its tyranny.

Oh! be it ours like thee to live,
And when this life is past,
May God our Friend and Father, give
A home with thee at last!

FOR THE REGISTER AND OBSERVER.

NIGHT SONG.

TRANSLATED FROM THE GERMAN.

The moon is up in splendor,
And golden stars attend her,
The heavens are calm and bright;
Trees cast a deep'ning shadow,
And slowly off the meadow
A mist is rising, silver-white.

Night's curtains now are closing
Round half a world reposing
In calm and holy trust:
All seems one vast, still chamber,
Where weary hearts remember
No more the sorrows of the dust.

THE SECOND ARROW.

To Mrs. Isabella Davis, of Philadelphia.

BY WILLIAM B. TAPPAN.

I saw thee first,—the hour when came
The arrow, with unerring aim,
To pierce thy *first-born*; yet thy God
I knew could heal, though sharp the rod.
And now, when scarcely fourteen days
Have passed, the *second* arrow slays
The last survivor, and the tomb
Again has sunlight on its gloom,
To show where with the newly dead,
Another child must lay its head.

Thrice has such message at *my* door
In by-gone days, been told. Ay, more
Than this—four precious ones that blest
My heart and home are now at rest.
I know what 'tis long nights to watch
The helpless sufferer, and to notch
Each hour on sorrow's tablet. Yes—
To take the last pure breath, and kiss
Away death's damp, from lip and brow.
To meet all this, and meekly bow,
All this, and own His 'will be done,'
Is victory—yet it may be won.

Weep freely—nature asks the tear—
Weep, as keen memory brings so near
The thousand nameless, witching charms
Of those who lately filled your arms.
Weep, as flit by the hopes that played
On life's horizon, when arrayed
In rainbow tints, thou saw'st the bow
Of promise for thy loved ones glow.
Yet weep resignedly; each grace
Is clustered in a glorious place:
Yea, weep with joy! those cherubs shine
Where all is real, all divine!

For thee and me—we'll softly go
The remnant of life's weal or wo,
Content, its tears and trials past,
If we may join our babes at last.

[From the (Dublin) Christian Examiner.]

A TRANQUIL MOMENT.

While yet the evening bell with gentle swing
Its solemn peals upon the breeze doth fling,
Which sound like holy guardians of the air
That breathes around the house of praise and prayer;
Affrighting by their overwhelming strain
Far from the hallowed dome each sound profane:—
While yet they vibrate softly on my ear,
Ere yet another worshipper appear,
I sit me down in my accustomed pew,
And bid the earth and earth-born cares adieu.

If in a world of turbulence like this
There be one moment snatched from upper bliss,
Whose peace divine bespeaks it to belong,
Not to the restless, care-encircled throng
Of days and nights to earthly pilgrims given,
But to be severed from the days of heaven—
A moment parted from the hours that run
From the bright fountain of th' Eternal Sun—
A drop of water from the upper sea,
From the wide waters of eternity!—
It is this moment, spent alone with GOD,
In his own house, ere it by man is trod—
The evening bell soft pealing through the pile,
While thro' its windows evening sunbeams smile.

Oh, from these sunlit 'loopholes of retreat,'
To the lone muser's eye the view how sweet!
Sweet to the eye whose chasten'd glances roam
On no vain mission from the sacred dome,
Yea, every outward glance is richly fraught
With the calm elements of holy thought.
Pensive it lights upon the heaving tomb,
Whose glossy hill, day's parting beams illume,
And reads death's story in the rising mould,
While *life* seems in its light and verdure told.
Awhile to commune with the dead it stoops,
Then through another casement meets the groups
Of living ones who pour the joyous tide
From the gay hamlet through the portals wide,
Which from intrusion guard the holy ground,
Where sleep their sires the sleep of death profound.

It beams approval as its flight is stayed
On motley crowd in Sunday garb arrayed,
Of tottering age, gay youth, and manhood strong,
Who churchward press, the grave-lined path along,
Cheery, yet tranquil as the evening ray
That loves to linger on their dresses gay.
Now o'er the tombs it sees their shadows thrown—
Many, mayhap, are shadowing their own!

Wide ope the portals of the holy dome,
His sons and daughters tread their Father's home!
The muser joys that his retirement's shroud
Is rent by presence of the adoring crowd.
The bell is mute—the opening hymn begun—
With whose last dying strains the evening sun
At parting smiles upon the man in white,
Whose vestment folds, illumed by his light,
Attract the eyes of the admiring crowd,
As from the sacred tome he reads aloud,
Some Scripture apt his hearer's mind to raise
To the glad work of thanks, and prayer, and praise.

MISCELLANEOUS.

From 'The Tree and its Fruits.'

THE POWER OF WOMAN.

I well remember the first time that I ventured home in a state of intoxication. I knew my situation, and dreaded that my wife should discover it. I exerted myself to conceal it. I affected to be witty, affectionate, and social, but it was a total failure. I felt the power of the fatal poison momentarily increasing. I saw the inquiring eye of my wife fixed upon me, with a look of unutterable grief. It was only with her aid that I was able to reach my pillow.

The checks which her ignorance had imposed upon me being now removed, all restraint was soon swept away, and I came home night after night in a state most revolting to the feelings of a delicate, affectionate female. In vain my amiable companion wept and expostulated. I was too much entangled and corrupted to break away either from my vices or associates. They neither feared God nor regarded man. I was led captive by their devices.

I became, I will not say an infidel; for I was too ignorant of the theory of skepticism to be one. I became a mocker. 'Fools make a mock at sin;' and such a fool was I. I knew just enough of the Bible to make it my jest-book. I saw that this part of my conduct was extremely painful to my pious wife, and tried to restrain myself from trifling with the Bible in her presence: but I loved to raise loud laughter among my boisterous companions, and the indulgence served so to strengthen the pernicious habit, that I was often detected in the use of this offensive language.

It was not till I became a father, that her touching appeals on this subject reached my conscience. 'Must this child,' she would say, with tears, 'be trained up under these baneful influences? Must he be taught by parental example to despise and ridicule the Scriptures with his lisping tongue, before he is able to read their contents, or realize their heavenly origin? No counteracting influence of mine can obliterate from his mind the jest with which his father has assailed this or that sacred passage.'

Our son now became an interesting little prattler, imitating whatever he heard or saw. I perceived with a sort of diabolical pleasure, that the first efforts of his infant tongue, were to imitate my profane language; language, the recollection of which, now sends a thrill of grief and horror through my bosom. In vain did his sorrowing mother endeavor to counteract the influence of my wicked example. I continued to swear, and he to imitate my profanity, unconscious of its turpitude. On a certain occasion, I returned from one of my gambling excursions, and found my wife and child absent. On inquiry, I ascertained that she had gone to her customary place of retirement in a grove, at some distance from the house. I knew she had gone there for the purpose of devotion. I had been accustomed to see her retire thither at the evening twilight, and, though I thought her piety unnecessary, I had no objection to it as a source of happiness to her; but that she could take her child with her, excited my surprise. I felt a curiosity to follow her. I did so, and took a position unseen by her, but where I had a full view of her attitude and features. She was kneeling beside a rock, on which lay her Bible before her. One hand was placed on its open pages; the other held the hand of her fair boy, who was kneeling beside her, his eyes intently fixed on her face. She was pale and care-worn. Her eyes were closed, but the tears were chasing each other down her cheeks, as she poured forth her burdened soul in prayer, first for her husband, that he might be reclaimed and saved; and especially did she plead with God, that her son whom she unreservedly dedicated to him, might be saved from those sins which were taught him by his father's example. 'Save him,' she cried, with agony, 'save him from taking thy great and holy name in vain; for thou wilt not hold him guiltless, that taketh his name in vain; and give his anxious mother wisdom, fortitude and grace, effectually to correct and break up the habit of profaneness.' 'Poor mother! Pretty mother!' said the child, rising and wiping off the tears with his soft hand. 'Don't cry, mother; father will come home soon.' Wretch that I am! said I to myself. What pangs have rent that gentle bosom! That child has so often seen her weep on account of my protracted absence, that the little fellow now supposes it the cause of her present agony and tears.

I crept silently from my hiding place, and returned home with a conscience harrowed up by the keenest self-reproaches. I knew that her feelings were not the fitful ebullitions of passion or excitement. I had long been convinced that her conduct was regulated by firm and virtuous principles, and that the Bible which I so lightly esteemed, was the rule of her life. On her return to the house, she was solemn, but the law of kindness still ruled her tongue. She did not reproach me; but from that day she firmly and faithfully corrected our little son for the use of profane language, even in my presence, when, perhaps, he had just caught it from my lips.

She succeeded in conquering the habit in her child; and when she had restored him, she had cured me. I resolved to abandon forever the use of language which had cost her so much pain. I did abandon it for that time. I was now effectually reclaimed from two of my prominent vices. But my habits of intemperance were daily becoming like bands of steel. My morning, noon, and evening dram, my loss of appetite, and trembling nerves, proved the strong grasp which this vice had upon my constitution.

I was still associated with my wicked companions; still followed up a system of gambling, which was rapidly bringing ruin on myself and my family. My handsome estate left me by my father, was nearly wasted. Meantime my family increased. I resorted to the lottery, and every species of gambling, to meet its increasing demands; but every step plunged me deeper and deeper in guilt, debt, and misery.

My wife was in the habit of sitting up till my return, however late it might be. She had, no doubt, in this way saved me from perishing, as I was often too much intoxicated to find my way even to the door without her assistance.

One cold, wintry night, I had been out till a late hour, but returned free from intoxication. On coming silently to the house, I saw my wretched wife through the window, sitting over a handful of embers, with her babe and her Bible in her lap, and the big tears gushing from her eyes.

A vivid sense of my own baseness came over me. I paced the yard for some moments in agony. In attempting to enter the house with a fresh resolution on my tongue, I fainted and fell on the floor.

pon the return of consciousness, I found my wife had drawn me to the fire, and was preparing me a bed, supposing my swoon to be the usual effect of ardent spirits. I sprang to her side, fell on my knees, and before her and heaven vowed never to taste another drop of any thing intoxicating. I was then thirty years old. Years have since passed over me, and my vow is still unbroken.

THE TRAVELLER'S GRAVE.—It is estimated that 1700 persons are drowned yearly in the Mississippi. Most of them by the blowing up of steamboats.

[From the Library of health.]

ON THE USE OF FRUITS.

[The following excellent remarks on the Utility of Fruits for food and the preservation of health, are abridged from Kenrick's Orchardist.]

The fruits of various countries and climes, should be regarded as one of the most valuable gifts which Divine Providence has bestowed upon man. And the cultivation of those of superior kind, should on all accounts be promoted—not merely as the source of luxury, nor yet alone as a delicious, healthy and most nutritious article of food; but as connected, in other respects, with all that eminently concerns the family of man.

'The palate,' says the celebrated Mr Knight, 'which relishes fruit, is seldom pleased with strong fermented liquors; and as feeble causes, continually acting, ultimately produce extensive effects, the supplying the public with fruit at a cheap rate, would have a tendency to operate favorably, both on the physical and moral health of the people.'

The belief is but too prevalent, that fruits produce diseases during the months of summer and autumn, and especially the dysentery. The belief is untrue—and the very reverse is certainly true; fruits being the true preventives of disease.

The 'Annales d'Horticulture' says—'One of the best aliments, and the best appropriated to the different ages of life, is that which fruits afford. They present to man a light nourishment, of easy digestion, and produce a chyle, admirably adapted to the functions of the human body.

Fruits, when perfectly ripe, never occasion ill consequences, if they are eaten only to satisfy the demands of nature.

Thoroughly ripe fruit, eaten with bread, is the most innocent of aliments, and will even insure health and strength.

The following is found in 'Advice to People upon their Health,' by Tissot:

There is a pernicious prejudice, with which all are too generally imbued—it is, that fruits are injurious in the dysentery, and that they produce and increase it. There is not perhaps a more false prejudice.

Bad fruits, and those which have been imperfectly ripened, in unfavorable seasons, may occasion colics, and sometimes diarrhœa—but never epidemic dysentery. Ripe fruits of all kinds, especially in the summer, are the true preservatives against this malady. The greatest injury they can do, is in dissolving the humors, and particularly the bile, of which they are the true solvents, and occasion a diarrhœa. But even this diarrhœa is a protection against the dysentery.

Whenever the dysentery has prevailed, I have eaten less animal food and more fruit, and have never had the slightest attack. Several physicians have adopted the same regimen.

I have seen eleven patients in the same house; nine were obedient to the directions given, and ate fruit; they recovered. The grandmother and a child she was most portial to, died. She prescribed burnt wine, oil, powerful aromatics, and forbade the use of fruit; it died. She followed the same course, and met the like fate.

This disease was destroying a Swiss regiment, which was stationed in garrison, in the southern part of France. The captain purchased the grapes on vines. The sick soldiers were either carried to the vineyard, or were supplied with grapes from it, if they were too feeble to be removed. They ate nothing else; not another died—nor were any more attacked with the complaint after they commenced eating grapes.

A minister was attacked with the dysentery, and the medicines which were administered gave no relief; he saw by accident some red currants, and had a great desire to eat them; he ate three pounds between seven o'clock in the morning and nine o'clock in the evening; he was better during the day, and entirely cured the next.

In new countries, and in new settlements—in places remote—in the wilderness or on the ocean—in times of privation, and in the absence of the useful fruits, the taste and habitual use of tobacco, of alcohol, and of strong fermented liquors, has been acquired. The friends of abstinence, who would abolish the use of these as pernicious, must encourage the cultivation of fruits, as the healthy antidote and useful substitute.

ANECDOTE OF JOHN ADAMS.

Behind the house of John Adams, lies a meadow of some extent, with which is connected an anecdote he was wont himself to relate to the last days of his life. We extract its narration from the history of Quincy, the author of which has heard it from his own lips. It is interesting, as showing that from accidental circumstances, often spring the most important changes in the lives and fortunes of distinguished men. We only premise, that when young, President Adams senior was but little attached to books. Study was to him a task.

'When I was a boy, I had to study the Latin Grammar, but it was dull and I hated it. My father was anxious to send me to College, and therefore I studied Grammar till I could bear with it no longer, and going to my father, I told him I did not like to study, and asked for some other employment. It was opposing his wishes, and he was quick in his answer. 'Well, John,' said he, 'if Latin Grammar does not suit you, you may try ditching; perhaps that will. My meadow yonder needs a ditch, and you may put by Latin and try that.'

This seemed a delightful change, and to the meadow I went. But I found ditching harder than Latin, and the first forenoon was the longest I ever experienced. That day I eat the bread of labor, and glad was I when night came on. That night I made some comparison between Latin Grammar and ditching, but said not a word about it. I dug the next forenoon, and wanted to return to Latin at dinner; but it was humiliating, and I could not do it. At night, toil conquered pride, and I told my father—one of the severest trials of my life—that if he chose I would go back to Latin Grammar. He was glad of it; and if I have since gained any distinction it has been owing to the two days labor in that abominable ditch.—*Am. Mag. of Useful Knowledge.*

[From Anselm's Ep. ii. 26.]

GENTLE WARNING TO OLD LADIES WHO ARE FOND OF LITTLE DOGS.

Three aged ladies lived close to the monastery of Bec, instead of entering into any religious house. Their liberality to the convent was unbounded, and they received all kind attentions from the monks in return. Two of them died in peace, and of their future lot we have no account. The survivor continued the same habits of devotion, and in the last extreme of weakness still attended the church daily. So deeply was the sense of her devotion impressed on her thoughts, and so wholly were they occupied with it, that even when carried home and sitting by the fire, she still constantly thought herself in church. She promised, it seems, to appear after her death to a particular monk, and did so. She was sentenced, she told him, to sixty years of purgatory. When he asked, in surprise, how one so truly amiable and pious had deserved the sentence, she replied that it fell upon her in consequence of her fondness for her little dogs and other like vanities! The whole of the little quiet history is very pleasingly told, and the delicacy with which this gentle hint to elderly ladies, whether maiden or widow, about little dogs, is conveyed, will, we hope, be duly appreciated.

HOGG.—The late James Hogg, popularly known by the name of the Ettrick Shepherd, one of the greatest peasant poets that Scotland ever produced, could neither read nor write at the age of twenty. He passed a youth of poverty and hardships, but it was the youth of a lonely shepherd, among the most pastoral valleys in the world. His haunts were among scenes

'The most remote and inacessible
By shepherd trod.'

Living for years in this solitude, he unconsciously formed friendship with the springs, the brooks, the caves, the hills, and with all the more fleeting and faithless pageantry of the sky, that to him came in the place of those human affections from whose indulgence he was debarred by the necessities that kept him aloof from the cottage fire, and up among the mists on the mountain top. For many years he seldom saw the 'human face divine,' except once a week, when he came down from the mountains to renew his weekly store of provender. To this youth of romantic seclusion we may ascribe the fertility of his mind in images of external nature.—*Anecdotes of Books and Authors.*

PUBLICATION IN FRANCE.

The year 1836 was less productive in a literary point of view in France than its immediate predecessors. In 1835, 82,293 sheets of type were composed for the French booksellers; in 1836 only 79,238, showing a diminution of nearly 3000 sheets. The printed sheets have decreased in a still greater proportion, smaller editions having mostly been worked; so that we may assume that there were printed last year 25 million sheets less than in 1835. The greatest diminution has taken place in theological and philosophical works, while novels, plays, and political publications, have rather increased than decreased.

PUBLICATIONS IN GERMANY.

Each succeeding Catalogue of the Leipzig Fair is more bulky than its predecessor.—That of the late Easter Fair forms a volume of 26 sheets, and contains 4253 new works, or new editions. Of these 429 were published abroad, leaving for Germany (including Switzerland, Hungary, and that part of Prussia not belonging to the German confederation) 3294. In the total number there are,

Books and pamphlets in the German language	3200
Books and pamphlets in the ancient languages	302
Books and pamphlets in living foreign languages	539
Novels	144
Plays	23
Musical publications	42
Maps	103

Of the above 239 are translations from foreign languages (among the novels alone 44,) and 349 periodicals.

The whole were produced by 561 publishers, of whom Basse of Quedlinburg furnished 92 works, Reitzel of Copenhagen 82, Reimer of Berlin 53, the house of Metzler in Stuttgart 46, that of Arnold in Dresden 45, that of Cotta in Stuttgart 44, Brockhaus of Leipzig 42, Friedlein of Leipzig 41, Voigt of Weimar 40.

The principal states of Germany contributed in the following proportions to the general amount:—Austria, 226, (in Vienna alone, 165;) Prussia, 1151, (in Berlin, 425;) Bavaria, 469; Saxony, 669, (Leipzig alone, 556;) Hanover, 106; Wurtemberg, 331; Baden, 156; the Hessian states, 141; Holstein, 40; the four Saxon duchies, 160; Brunswick, 45; Frankfort, 55; Hamburg, 123.

PUBLICATIONS IN THE UNITED STATES.

The number of new works which appeared in the United States in 1834 and 1835 amounted to 1013, forming 1300 volumes, and the cost of which may be estimated at 1,220,000 dollars. In 1836 the number was considerably increased, and the cost of the books published in that year cannot be computed at less than 1,500,000 dollars. Boston, New-York, Philadelphia, and Hartford, furnished nineteen twentieths of the total amount.

In most cases the editions of one and the same work are larger and more frequent in the United States than in any other country. Many re-printed English works have there passed through three or four editions, while the publishers of the original have but one. In one instance the sale of a book in America amounted to 100,000 copies, whereas in England only four editions of 1000 copies each were disposed of.

The amount of literary productions in America has more than doubled during the last ten years. The sale of five bookselling establishments amounted in 1836 to 1,350,000 dollars. A single publisher paid in the five years preceding 1834, 135,000 dollars for copyrights, out of which 30,000 dollars were for two works only; Carey, Lea, and Blanchard, paid last year 30,000 dollars to American writers, and Harper and Brothers, have paid about the same sum for several years past.

The following statement will show the relative proportion of native and imported literary productions in 1834:

	Original American works.	Reprints of foreign works.
Education	73	9
Divinity	37	18
Novels and tales	19	95
History and Biography	19	17
Jurisprudence	20	3
Poetry	8	3
Travels	8	10
Fine arts	8	0
Miscellaneous works	59	53

Thus it appears that in American literature the scientific and practically useful predominate, and that works of imagination are chiefly derived from foreign sources. The school-books are almost all written or compiled in the United States, and some idea of the extensive business done in them may be formed from the circumstance, that of some of the most popular compilations in geography from 100,000 to 300,000 copies have been sold in ten years; so that in many instances works of this kind produce a permanent income as well to the author as to the publisher. During the last five years the number of American original works in proportion to reprints has nearly doubled.

FLOATING LIBRARIES.—At a recent meeting of the Managers of the Charleston Port Society, a Committee was appointed to obtain contributions for forming floating libraries for the shipping belonging to this port, and especially for those which are engaged in Foreign trade. The plan contemplates the procuring of cases that will hold from forty to fifty volumes of ordinary size, filling them with suitable religious books, numbering them, and putting them on board of the ships for the benefit of these little floating communities—the books in each case to be different, and to be transferred from one ship to another at suitable intervals. This will furnish useful instruction as well as a pleasing variety; and the kind of instruction too which is needed as a shield against the temptations to which seamen are peculiarly exposed, presented in all that variety of manner, which gives to truth its pungency and charm. The periods of leisure which are enjoyed on board of a ship, may be occupied with advantage in the perusal of these works; and not only a taste for reading may be cultivated, but for religious reading; for such reading as is adapted, under the influences of the Spirit to make men wise unto salvation.—*Charleston Observer.*

WILLIAM GOFFE.—One of the Regicides, and a Major General under Cromwell left London before the restoration, in company with General Whalley, and arrived in Boston in June 1660. They were kindly received by Gov. Endicott, and resided at Cambridge till Feb. 1661, when the intelligence reached there that they were not included in the act of indemnity; they then removed to New Haven, and were secreted by the principal inhabitants. They afterwards resided for some time on West Rock, and in the neighboring towns; but in 1664, they removed to Hadley, Massachusetts, and remained concealed fifteen or sixteen years in the house of Rev. Mr Russell. When the Indians attacked the town in 1675, and threw the inhabitants, who were assembled for worship, into the utmost confusion, Goffe, entirely unknown to them, white with age, of a commanding aspect and clothed in an unusual dress, suddenly presented himself among them, and encouraging them by his exhortations, placed himself at their head, and led them by his military skill, to an immediate victory. The battle had scarcely terminated when he disappeared, and the people alike ignorant of the place from whence he came, and of his retreat, regarded him as an angel sent for their deliverance. He died in Hadley, it is supposed, about the year 1679.

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